



GENERAL LIBRARY
NOV 2 1922
UNIV. OF MICHIGAN

MISSIONS

In This Issue

American Gospel Messengers in Europe

CARTER HELM JONES

When Sand Became a Rock

ABIGAIL L. BOGGS

Impressions of the Changing East

ROBERT E. SPEER

Northern Baptists in Action

PETER C. WRIGHT

Our Goals in Evangelism

H. F. STILWELL

Evangelism as Seen in China and Japan

CAREY W. CHAMBERLIN

Advance Work Among Mexicans

E. R. BROWN

A DECEMBER OBJECTIVE

Twenty Thousand New Subscribers for Missions and The Baptist

This Objective is authorized by the General Board of Promotion, which is responsible for their publication as Invaluable Mediums of Denominational Information and Stimulation.

This Is the Goal

For MISSIONS a list of 75,000 Subscribers

For THE BAPTIST a list of 50,000 Subscribers

This means an addition of 20,000 Subscribers to each publication through the Joint Subscriptions.

Joint Subscription rate for this campaign, MISSIONS and THE BAPTIST for \$3.00.

Names and checks or money orders may be sent either to MISSIONS, 276 Fifth Avenue, New York City, or to THE BAPTIST, 417 So. Dearborn Street, Chicago, Illinois.

MISSIONS will bring you monthly the missionary news from all parts of the world that stirs the heart and results in both interest and giving.

THE BAPTIST will cover for you weekly the broad field of our denominational life and effort in its varied phases.

Both are necessary to a true denominational perspective and intelligent interest.

If Pastors will speak a word from the pulpit to aid our faithful Club Managers and workers in the churches, the Goal will be reached.

Send for folders and Sample copies to

MISSIONS, 276 Fifth Avenue, NEW YORK

MISSIONARY BOOKS

Rock-Breakers

By P. H. J. LERRIGO

Doctor Lerrigo proves himself an observant traveler and a luminous writer. The business of Christian missions and the human material these missions must handle are his supreme concern. He shows how a station is created, the abilities and weaknesses of the native people, the cooperation of the different denominations, and the achievements in personal characters, and in family and in community life. Cloth, \$1.25 net

Race Grit

By COE HAYNE

Here are real life-stories which present the results of home missions, not simply in the cases of a few conspicuously outstanding members of the Negro race in America, but much rather among the average representatives of that people. Cloth, \$1.25 net

The Garo Jungle Book

By WILLIAM CAREY

A notable missionary monograph, ably written, combining the lure of a story with worth-while facts. The book throbs with human interest, in the description of the wild hill people, their mountain habitat, and the development of the mission under American leadership. Illustrated. Cloth, \$2.00 net

By-Paths to Forgotten Folks

By COE HAYNE

Mr. Hayne's stories of home mission work bring us into immediate contact with the living factors of human interest. It is as if we visited the homes of Indians, Alaskans, Nicaraguans, ranchmen, and foreign-speaking people, and made personal acquaintance with them and with the men and women who are the hand and the tongue of Christian concern for them. Cloth, \$1.25 net

Friday's Footprints

By MARGARET T. APPLEGARTH

Here are missionary stories—almost two-score of them—told by a master of story-telling who has so coordinated her work and who presents her material in such a fascinating way that to read her chapters is to take a personally conducted tour around the world of missionary interest. Cloth, \$1.50 net

Old Trails and New

By COE HAYNE

An illustrated collection of true stories of Baptist Home Mission fields, presented under five general chapters: "The Frontier," "The City," "Rural Communities," "Industrial Communities," and "Americans Abroad."

Paper, 75 cents; Cloth, \$1.25 net

All books recommended for Mission study or reading, no matter by whom published, can be secured promptly from our nearest house. Send for circulars and catalog listing Missionary supplies.

THE AMERICAN BAPTIST PUBLICATION SOCIETY

1701-1703 Chestnut Street, Philadelphia

16 Ashburton Place, Boston
125 N. Wabash Ave., Chicago
514 N. Grand Ave., St. Louis
313 W. Third St., Los Angeles
1107 McGee St., Kansas City
439 Burke Building, Seattle
223 Church St., Toronto

Question Box

(Answers found in this issue)

1. Ten pastors say this is the way they do it—what are the first three things they name?
2. How many of his family did the Headmaster of the school at Chaoyang lose in the Swatow typhoon?
3. What did the little Czechoslovak girl give Dr. Jones?
4. How many Mexicans are there in four western states?
5. Who said, "I can never bow to these"?
6. By joining our prayers, lives and money, what can we be?
7. How many boys in the Jaro Industrial School were baptized last year?
8. How is Mukacevo pronounced in English?
9. What passage did Mr. Frey write in the Bible presented to a Russian officer?
10. What alone can meet the world skepticism of the day?
11. What would Khanto Bela Rai like to take back to India in a boat?
12. What is the slogan of the B. M. T. S.?
13. What is the Continuation Campaign Goal of the W. W. G. for this year?
14. How old were the "little black ladies"?
15. Every member of the graduating class was a Christian. What school made that fine record?
16. Where did a Jew interpret for Baptist preachers?
17. What did the crowd do to Sayanna, when persuasions failed?
18. What has happened to the little Indian church known as Sycamore Mission?

PRIZES FOR 1922

For correct answers to every question in the 11 issues, two missionary books will be given—the winner choosing them. (If any answers are not in the issue, credit will be given).

For correct answers to 14 out of the 18 questions, each issue for 11 months, one missionary book, or a year's subscription to MISSIONS. Answers may be sent monthly or at the end of the year.

SINGLE ANNUAL SUBSCRIPTION, \$1.25. IN CLUBS OF FIVE OR MORE, \$1.00. TO MINISTERS, \$1.00. FOREIGN POSTAGE, 35c. EXTRA; CANADIAN, 25c. EXTRA.

MISSIONS and *The Baptist*, Combination Subscription, only \$3.00.

A Special Word to Subscribers

WHEN you receive notice that your subscription has expired, renew it at once, if you have not already done so; use the blank enclosed in your final copy. Give the blank and money to your Club Manager; if there is none, send directly to us. Please sign your name exactly as it appears on your present address label. Sometimes a subscriber who has already renewed may receive this blank, the renewal having reached us after this copy containing the blank has been mailed. Send both the old and new address when requesting change. Make all Checks, Postal or Express Orders payable simply to MISSIONS.

VOL. 13

MISSIONS

NO. 10

A BAPTIST MAGAZINE ISSUED MONTHLY EXCEPT AUGUST

HOWARD B. GROSE, D.D., Editor

WILLIAM B. LIPPARD, Associate Editor

Address, 276 Fifth Avenue, New York City

CONTENTS FOR NOVEMBER, 1922

	PAGE		PAGE
GENERAL:		FROM THE WORLD FIELDS:	
Question Box.....	577	Around the World to Insein—E. B. Cross.....	619
In the Vestibule of November Issue....	579	A New Missionary's First Impressions—W. C. Phillips.....	619
Advance in Baptist Work Among Mexicans in United States—E. R. Brown (II).....	580	A Work for Students—Cecil Fielder.....	620
Gospel Messengers in the Heart of Europe—Carter Helm Jones.....	585	Report of European Messengers at Foreign Board Meeting—W. B. Lippard.....	621
The Church and Foreign Missions—C. M. Hill.....	588	Italian Baptist Convention—A. Mangano.....	621
Town of Ancient Stream—Edith Traver (II).....	590	<i>Helping Hand:</i> The Union Christian Colleges; An Opportunity for a Book Shower.....	623
Evangelism as Seen by a Visitor in Japan and China—C. W. Chamberlain.....	591	<i>Tidings:</i> Christ in Every Home; Say It with Literature; Fireside; School Notes; Miss Emma L. Miller; An Educational Record.....	624
Impressions of Present Conditions in the Changing East—R. E. Speer.....	592	<i>Far Lands:</i> Sona Bata Ingathering; Relief Work in Poland; Missionary Record.....	626
EDITOR'S POINT OF VIEW:		<i>Home Land:</i> News from Latin American Fields; Is It Worth While?; Work for New Americans in Massachusetts.....	628
The Call to Go Forward.....	595	<i>World Wide Guild:</i> Helen Hobart, Field Secretary; The Continuation Campaign; True or False; House Parties.....	630
What About Smyrna?.....	595	<i>Children's World Crusade:</i> An Innovation; Successful Puzzlers; The Crusade Up Dollar Hill; Helen Hobart a Crusader Too.....	632
Do Not Forget Swatow.....	596	<i>Open Forum:</i> Some Methods That Are Different; A Nationality Night.....	634
September Conferences on Stewardship.....	596	Missionary Education.....	635
Elements of Hope.....	596	Publishers' Column.....	640
Note and Comment.....	597	With the Books.....	622
GENERAL:		ILLUSTRATIONS:	
A Personal Word from Dr. Aitchison.....	598	Shanghai Christian Conference.....	578
Burma's Urgent Challenge—C. E. Chaney.....	599	Mexican Baptist Church, San Pedro, Cal.....	580
Our Goal in Evangelism—H. F. Stilwell.....	600	Glad Tidings, S. S. Nogales.....	581
Northern Baptists in Action—P. C. Wright.....	601	Colporteur Rodriguez Making Calls.....	582
Cheering Reports from Promotional Conferences.....	603	Chapel Car—Exterior and Interior.....	583
Evangelism and November.....	604	Antonio Jimenez, Mrs. Troyer, E. R. Brown.....	584
A New Kind of Centennial.....	604	Veteran Missionary Leaders—Carey, Marshman, Ward, Etc.....	588
When Sand Became a Rock—A. L. Boggs.....	605	Nandy the Bull, at Hanamakonda.....	589
An Episode in Evangelism—F. C. Wilcox.....	606	Town of Ancient Stream.....	590
Too Tired to Go to Church (Poem).....	607	Inquirers' Class at Suifu, W. China.....	594
The Voice of the Chinese Church—Mrs. W. A. Montgomery.....	608	Delegates to Young People's Union, Lodz.....	611
Rush a Ship to Russia.....	609	Three Scenes from "Sons and Daughters of Italy".....	614-615
The Swatow Disaster—Extracts from Letters.....	610	Thra San Ba of Burma.....	619
We Believe (Poem)—Mary W. Vassar.....	611	Helen Hobart.....	628
Chinese Soldiers and the Bible.....	611	Crusade Up Dollar Hill.....	631
Laws of Livingstonia (Review).....	612		
How They Collect 100 Per Cent on Centenary Pledges.....	612		
Sanctum Chat and Comment.....	613		
To the Denomination—A. L. Scott.....	613		
Sons and Daughters of Italy (II).....	614		
FROM THE WORLD FIELDS:			
News Items from All Sources.....	616		
Daily Bible Readings.....	617		

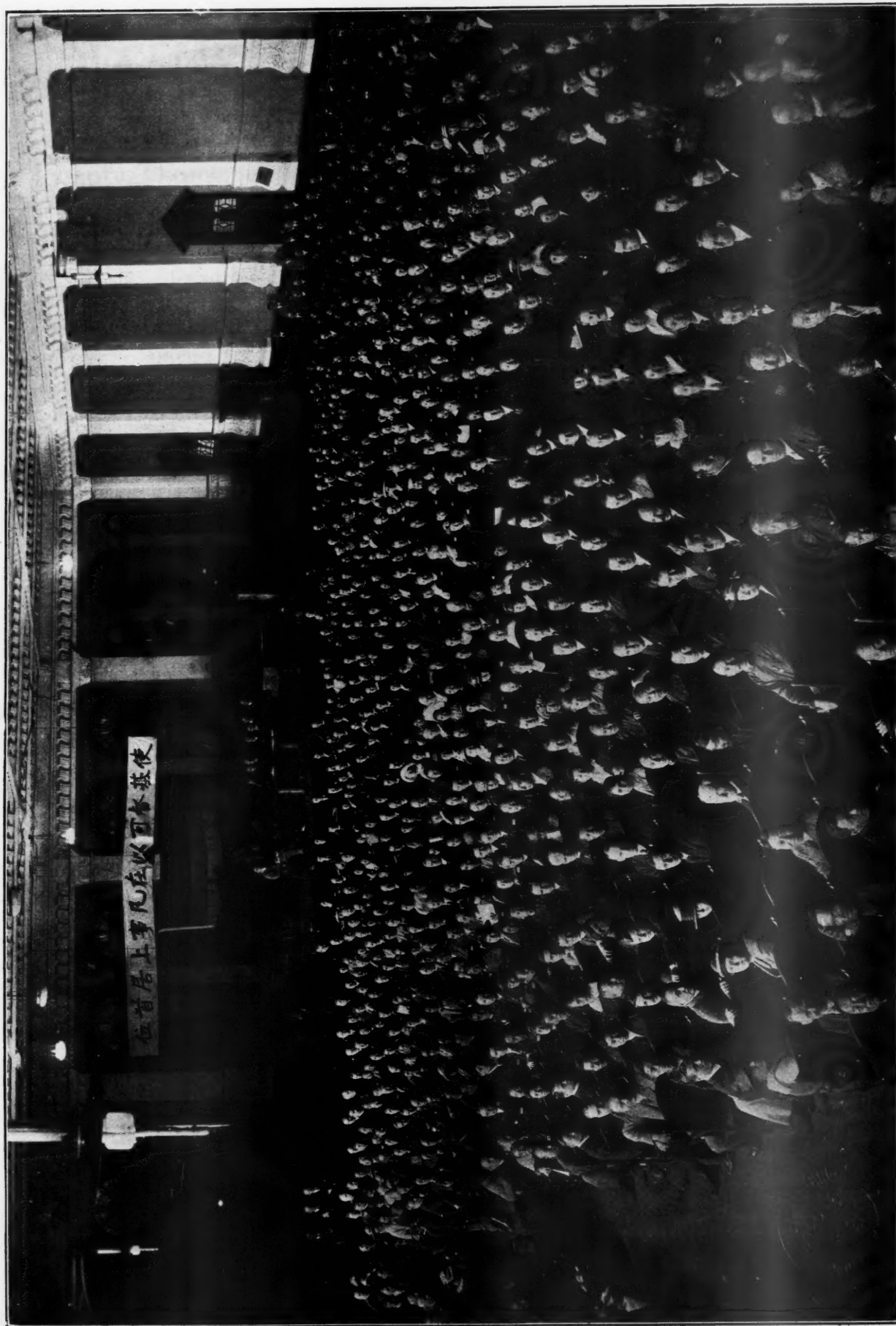
PUBLISHED BY THE GENERAL BOARD OF PROMOTION OF THE
NORTHERN BAPTIST CONVENTION

ADDRESS ALL COMMUNICATIONS TO MISSIONS, 276 FIFTH AVE., NEW YORK CITY

"Entered as second class matter January 12, 1921, at the Post Office at New York, N. Y., under the act of March 3rd, 1879."

Acceptance for mailing at special rate of postage provided for in Section 1103, act of October 3rd, 1917, authorized January 3rd, 1920.

PRINTED IN THE U. S. A.



The Epochal Shanghai Christian Conference, at which one-half of the 500 Delegates were Chinese. (See page 608)

VO
illu
So
nev
tim
for
and
wit
Op
for
Cr
the
We
vie
hav
rea
ren
on
at
wa
if a
T
pag
at
beg
lea
in c
can
com
in c
wor
a r
bef
nea
fath

MISSIONS

VOLUME 13

NOVEMBER, 1922

NUMBER 10

In the Vestibule of November MISSIONS



MISSIONS has a wide range of interests to cover and a wide variety of tastes to satisfy. Some readers like articles which deal adequately with a subject, even though they are long; others wish everything served up briefly. Some want plenty of illustrations; others care more for the informing matter. Some turn first to the World Fields and the Society news; others merely glance at those pages, and give time to the leading articles. Some (we are credibly informed) give initial attention to the editorial pages, and especially to the Note and Comment; others begin with the Puzzles near the end, and then see what the Open Forum has to offer. Of course some groups look for the World Wide Guild and the Children's World Crusade, and those who watch for the latter turn over the pages to see if there are any interesting pictures. Well, it is fortunate that there are so many differing views and inclinations and preferences. Our aim is to have something that will be attractive to every class of reader. So, if you do not care for this or that feature, remember that perhaps some other reader does—and go on till you find what interests you. If you find nothing at all, then be kind enough to write and tell us what you wanted and didn't get, and we will thank you and—see if anything can be done about it.

This issue looks interesting to us, as we run over the pages. The frontispiece gives a fine body of delegates at the Shanghai Conference, the results of which are beginning to seep into mission board discussions. In the leading article, Mr. Brown, who is in the work, writes in direct fashion of the Christian work among the Mexicans in the Southwest, with helpful illustrations. Then comes the story of the evangelistic missionary journey in Czechoslovakia as Carter Helm Jones tells it—only words can never convey his message as he gives it. It is a rare narrative, not quite like anything we have had before. It makes the Czechoslovak people seem very near and real. President Hill makes some points in his fatherly words to the young missionary which our lay-

men may well heed; and Dr. Chamberlin, as a result of his observations in China and Japan, shows how evangelism runs through all our mission work. Miss Traver contributes a poem which has been given a most attractive setting through the pen sketching of Miss Burpee.

Few travelers are more competent to furnish impressions of conditions in the Far East than Dr. Speer, who spent the past year in investigation. The editorials ask some pertinent questions about Smyrna, and sound the note of hope and cheer in regard to our plans for the year. Dr. Peter C. Wright made effective addresses as a member of a conference team, and we give the substance of it, together with reports from various conference points. These pages, with Dr. Stilwell's article on Evangelism, indicate that Northern Baptists are in action. We have a special message from General Director Aitchison, and a good word from Chairman Scott putting plainly the functions and aims of the Board of Promotion.

Variety? How Sand Became Rock; The Voice of the Chinese Church; sending of another Ship of Fellowship in answer to need; further descriptions of the Swatow disaster; book reviews, led by "Laws of Livingstonia"; Sons and Daughters of Italy; a pageant; pages filled with news and notes regarding the work of the Missionary Societies; the latest developments in Missionary Education; special report of the Board meeting at which the European messengers narrated their experiences; Guild and Crusader campaign planning, with the clever new slogan "Up Dollar Hill." And a new feature which will be popular—all sorts of news from the World Fields packed into items—much in little. There are possibilities here which Mr. Lippard is going to develop, with the aid of his helpers in the Societies.

We are satisfied that MISSIONS is going to be more informing and interesting this coming year than ever before. And now we want all our friends in the churches, whose aid in the past has been so highly appreciated, to help us in this coming December to put twenty thousand new names on our list. Read the announcement on the second cover page, and by word and influence lend your help now.



MEXICAN BAPTIST CHURCH, SAN PEDRO, CALIFORNIA, RECENTLY ERECTED BY THE STATE CONVENTION AND HOME MISSION SOCIETY

Advance in Baptist Work Among Mexicans in United States

BY E. R. BROWN



IN THE four western states of Kansas, Colorado, Arizona, and California, in the territory of the Northern Baptist Convention, there are 600,000 Mexicans—600,000 seeking refuge from the unbearable conditions caused by the continuous revolutions in Mexico. Here they have peace, safety, guarantees of life and property, good wages, and good educational facilities for their children. They have become absolutely essential to the industries of the Southwest. They are employed in the mines, on the railroads, and in the fields. The great wealth-producing crops are dependent upon their labor, for they pick the fruit and cotton, help in the grain harvests, and care for the sugarbeets.

Mexicans in the Southwest were severely affected by the industrial depression. Thousands out of work and absolutely destitute were aided by private and public charity. In the Salt River Valley in Arizona, soup kitchens were opened to save the lives of the suffering Mexicans. The Mexican Government repatriated large numbers of them, but within a few weeks hundreds of the men were drifting back hobo-like along the railroads, and when asked why they came back into Arizona, they replied: "In Mexico wages very low. Too long hours work. When no work, nobody gives soup. So come back."

SCOPE OF OUR WORK AMONG MEXICANS

In cooperation with the State Conventions and City Mission Societies, The American Baptist Home Mission Society is maintaining one mission among the Mexicans in Kansas City, Mo., two in the state of Kansas, four in

Colorado, five in Arizona, and fourteen in California. Our 1921 budget for Mexican work was \$27,958, the Mexicans themselves contributing about \$4,000 additional. Yet we are scarcely scratching the surface of the problem of evangelizing the Mexicans in our midst, and both the Presbyterians and the Methodists expend from three to five times as much as the Northern Baptists.

During 1921 there were 390 Mexicans in the missions in the territory mentioned above, who, after openly renouncing Romanism and making public profession of faith in Jesus Christ as only Lord and Saviour, received baptism by immersion. One was a woman over 101 years old baptized in Yuma, Ariz. On May 1, 1922, there were 920 Mexican Baptists in our membership, and twenty-five Sunday schools were being conducted with an average total attendance per Sunday of about 1,000.

And for the most part these conversions are real. Three Mexican young men who were fired from their railroad jobs in Mexico for being drunken and generally worthless, drifted to Pueblo, Colo., where they heard the gospel in our Mexican mission. They were converted and now two of them back in Mexico are holding responsible positions on the very railroad from which they were fired, and the third is a prosperous merchant in Saltillo. At Corona, Calif., a young married man, very drunken, had tried different remedies and quack nostrums to cure him of the drink habit. But when he was converted the thirst for liquor was at once completely taken away. An old Mexican woman who had smoked cigarettes for forty-five years was enabled to quit the day she was immersed. Many an American Baptist would be benefited by that kind of conversion!

The work carried on through our missions among the

Mexicans includes such activities as regular preaching services, Sunday schools, young people's societies, house to house visitation and evangelization, street preaching, tract distribution, women's societies, girl's sewing classes, manual training, sloyd, night classes for teaching English, clinics for medical treatments for the sick, employment bureaus, relief work for the poor and needy, kindergartens and day nurseries, free baths, free legal and business advice, and free interpreter's services.

Some of these activities might be called purely social work but they are carried on in order to win the Mexicans



MEMBERS OF "GLAD TIDINGS" SUNDAY SCHOOL
NOGALES, ARIZONA

to Christ. A little girl attended the industrial school and socials of a Los Angeles Mexican mission. Her family moved to Tucson, Ariz. She attended the services in Tucson but could not persuade her father to attend. But he stopped at a street meeting where the Mexican pastor was preaching, heard of the Spanish services in the chapel car. Out of curiosity he attended a meeting in the chapel car, was converted, and with his little girl has since been baptized and is now a member of our Tucson Mexican church. A Mexican woman attended a woman's club at Fresno for a year before she could be persuaded to attend the church services, and when she did first come she says she was so frightened she could hardly stand. But after coming to church a few times she was converted and is now one of the best members. That is the end and aim of all our social activities.

TRAINED WORKERS NEEDED

The need for trained leaders for the evangelization of the Mexicans in the United States became so imperative that the Home Mission Society in March, 1921, opened in Los Angeles as a branch of its International Theological Seminary, a school for the preparation of Mexicans for the gospel ministry. Rev. J. F. Detweiler, formerly a missionary in Mexico, was called as dean of this Latin American seminary, and with the assistance of such helpers as Dr. Eric Lund, long a missionary in Spain and the Philippines, a student body of ten Mexicans is being given a ministerial education, and many non-resident Mexicans are being given correspondence courses.

So great has been the enthusiasm of the Mexican seminary students in preaching the gospel that it has been necessary to keep their brakes well relined, on account of the great difficulty they have in stopping. They have been doing missionary work along with their studies. In one case one young man has gathered a congregation of fifty. Another has shown marked gifts as a visitor. Going to one home, the woman recognized him as a Protestant and refused to open the door. He said: "Wouldn't you like to have us come in and pray for you?" And the woman opened the door, a prayer was offered, the invitation to services extended, and on Sunday that family was present at the church. Thus these young men are being prepared both in theory and in practice to enter the doors open among the Mexicans to those who come bringing the gospel of Christ.

EVANGELISTIC ZEAL

But wherever they go, those who have accepted the gospel go as witnesses with a faithfulness and fervor not unlike the zeal of the apostolic times. One woman told a Mexican worker in California she wouldn't listen to the gospel because the priest had forbidden it. But the next

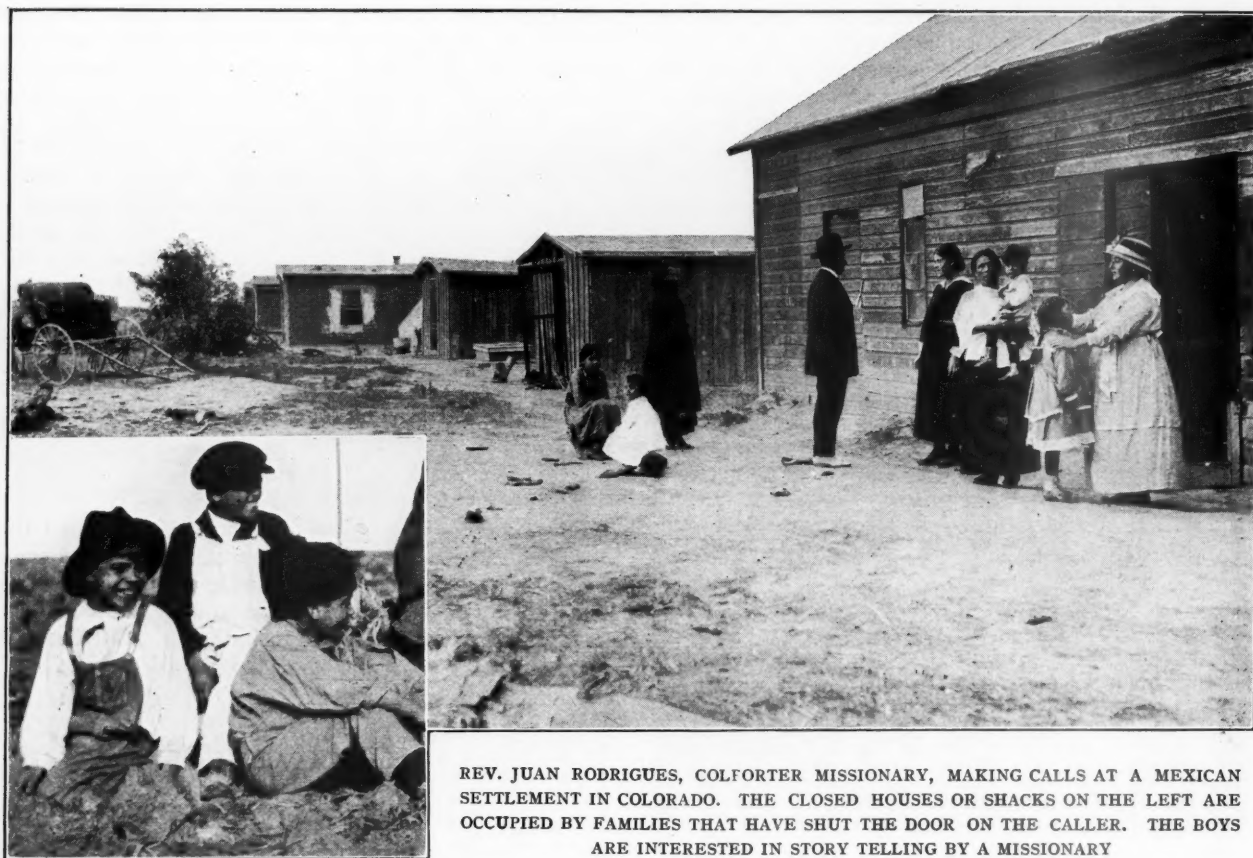


MEXICAN LABORERS

Sunday at mass she heard the priest cite chapter and verse from the Gospel of John, and she said: "How is it that he quotes the Gospel to preach from it, and does not wish us to hear it or read it?" So she went to a Baptist mission, received a New Testament, and later in Phoenix, Ariz., she and her husband were baptized, and now her husband is in Mexico near Torreon working hard to convert all of his relatives. One Mexican writes: "Less than a year ago I was baptized and I constituted myself a propagandist of the gospel, and now through the help of the Lord, we have twelve Baptists in this city."

THE CHAPEL CAR AMONG MEXICANS

To help evangelize this great drifting population, the American Baptist Home Mission Society and the American Baptist Publication Society have united in sending out the chapel car, "Glad Tidings," in charge of Rev. A. B. Howell and wife. Mr. Howell, understanding well the Latin temperament and speaking the Spanish per-



REV. JUAN RODRIGUES, COLFORTER MISSIONARY, MAKING CALLS AT A MEXICAN SETTLEMENT IN COLORADO. THE CLOSED HOUSES OR SHACKS ON THE LEFT ARE OCCUPIED BY FAMILIES THAT HAVE SHUT THE DOOR ON THE CALLER. THE BOYS ARE INTERESTED IN STORY TELLING BY A MISSIONARY

fectly, has had splendid results from the meetings in the chapel car in various cities in Arizona. More than 250 Mexicans have made public profession of faith in eight months of work.

In one city where the chapel car was working, a Mexican infidel heard of the meetings, and went to the car with the avowed purpose of making fun. But he was deeply touched, and remained after the service and said to Brother Howell: "How can I know there is a God?" They talked and prayer was offered for him, and finally he prayed himself saying: "Oh God, forgive me for the attitude I have taken against you for all these years." Later he refused to come back to the car for he said: "I know that just as sure as I go back, I will have to become a Christian."

INTERRACIAL AMITY

So great is the love of the Mexicans for their native land, and so vivid their hope to return to it some day because of its nearness and the ease of getting back, that they are immediately frightened from any place where Americanization is talked. In proportion to their number in our country, fewer Mexicans take advantage of becoming American citizens than any other race.

One good American pastor started a fine English class with a large attendance of Mexicans. The second night he talked long and earnestly about American ideals and urged the Mexicans to become American citizens. The third night not a single Mexican attended, nor has the good man been able to get them back.

One of our Mexican pastors received from Baptist

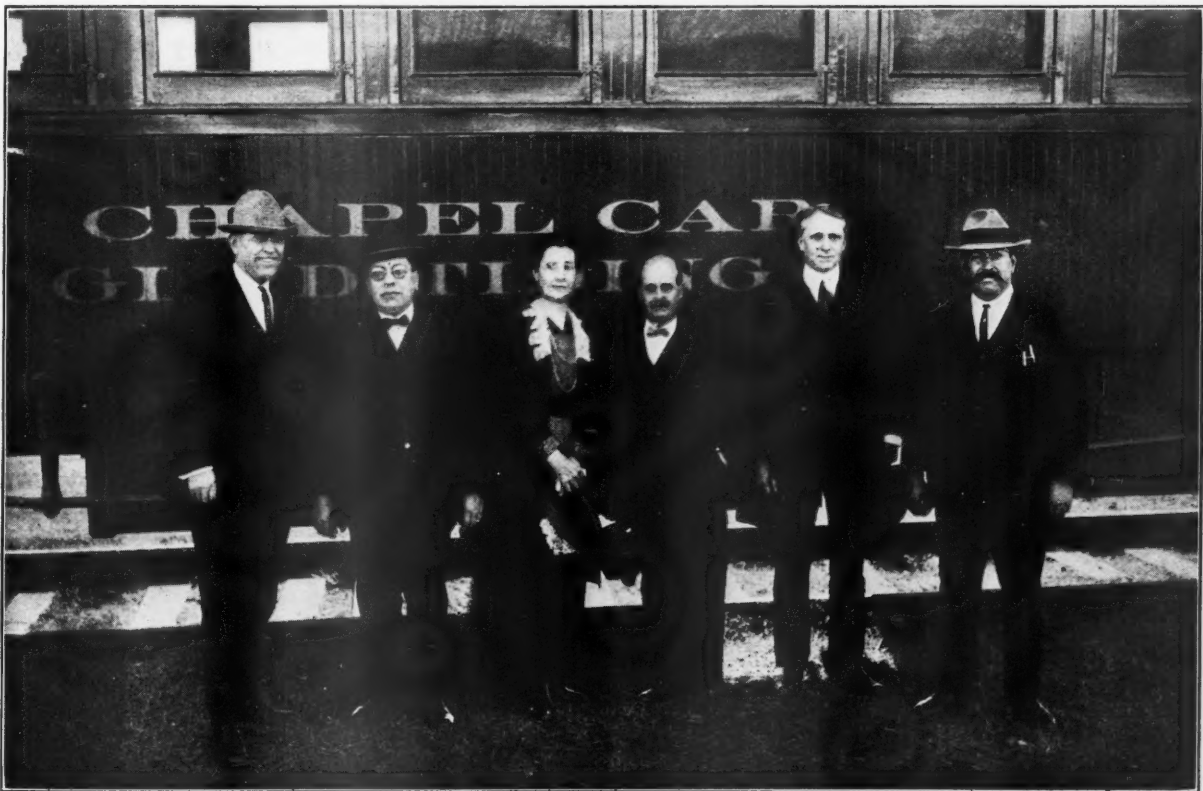
headquarters literature about Americanization. He became very indignant at the thought that he should make Americans out of his Mexican people. He threatened to resign and return to Mexico, saying, "The Bible does not teach us to make Jews out of Christians nor Americans out of Mexicans." He was invited to a Mexican Ministers' Institute where Americans opened their homes to the Mexican pastors, and American women at the Mexican church served them with dinner and supper. He was so deeply impressed with this kindly Christian treatment that he said: "If you could get all Americans to treat the Mexicans like this there wouldn't be any trouble about Americanization."

It is practically impossible to do much evangelistic work among the Mexicans without speaking the Spanish language, since most of them know little or no English. Unevangelized, these multitudes of immigrants from across our southern border, untrained in self-government, unsympathetic with our national ideals, are a menace to the perpetuity of American institutions and a burden upon the progress of the country. But once converted through the gospel of our Lord and Saviour Jesus Christ, who is the power of God unto salvation alike to the Mexican as to the American, these Christian Mexicans immediately become a national asset, cementing the bond of interracial amity, and strengthening the ties of international friendship between this country and theirs.

The material equipment with which we have tried to evangelize the Mexicans has been too often shamefully poor and meagre. Any old thing has seemingly been thought "good enough for the Mexicans." Yet some important steps have been taken to properly house the



INTERIOR OF "GLAD TIDINGS," WITH MR. AND MRS. HOWELL
THE CAR ALSO HAS THE LIVING QUARTERS, CONTRACTED BUT COMFORTABLE, FOR THE MISSIONARIES



LEFT TO RIGHT: REV. H. R. MORTON, SECRETARY BAPTIST CONVENTION OF ARIZONA; DR. SAMUEL G. NEIL, BIBLE SECRETARY PUBLICATION SOCIETY; MRS. AND REV. A. B. HOWELL, CHAPEL CAR MISSIONARIES; DR. GEO. L. WHITE, JOINT SECRETARY PUBLICATION AND HOME MISSION SOCIETIES; REV. PABLO J. VILLANUEVA, COLPORTER AMONG MEXICANS OF ARIZONA



LEFT: ANTONIO JIMENEZ, A LEADER OF MEXICAN BAPTISTS,
DENVER, COLORADO

work. Most notable perhaps is the splendid Christian Center in Los Angeles, housing the Mexican Church on Anderson Street and the Mexican Seminary. A fine chapel has also been built for the Garnet Street Mexican Mission in Los Angeles, a very adequate plant erected for the Mexican Church of Yuma, Ariz., a good property secured and remodeled in Denver, Colo., and small church buildings have been erected in La Junta, and Rocky Ford, Colo. In Phoenix, Ariz., a magnificent lot

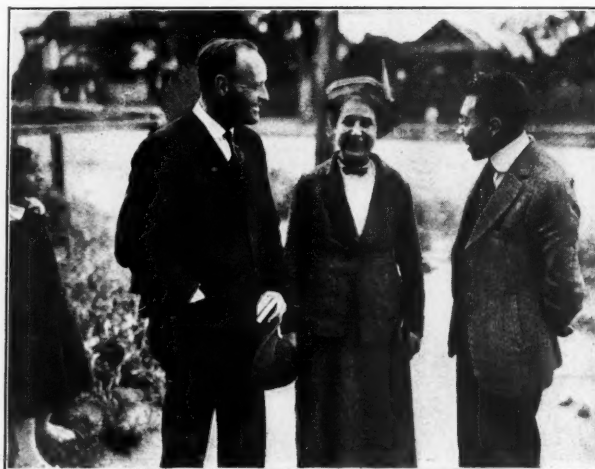
has been secured upon which it is hoped soon to build a splendid Christian Center for the Mexicans. At Maravilla Park, Calif., and Santa Barbara, new chapels have also been erected, and some of our Mexican missions have been supplied with parsonages.

Funds are needed to purchase property in Nogales, the most strategic gateway into Mexico on the Arizona border. A Christian Center building is needed for the Mexican work in Pueblo, Colo., while places like Wichita, Kan., Glendale, Ariz., Colton, Calif., and Fresno, need chapels, and many other places need repairs and improvements in property already secured.

In one place the parsonage behind the Mexican mission is in such dilapidated condition that when it rains the water leaks through the roof onto the pastor's bed. In another mission we are using the cellar of the pastor's house as a meeting-place, while in another the pastor and wife and three children all lived in one small room which also served on Sunday for the Bible school and church. In Yuma when the new church was opened, a better class of Mexicans began to come to the services saying: "We always wanted to come but we were ashamed for our friends to see us going into that old tumble-down house you used for a church." We have evidently been mistaken in thinking "any old thing is good enough for the Mexicans."

WIDE OPEN DOORS

It is from the gospel of Jesus Christ that there has come everything of which we boast when we talk Americanization. It is the lack of the gospel which has brought Mexico to her terrible condition now. It is that gospel for which the Mexican's mind is consciously or unconsciously reaching out today. It is that gospel which we Baptists have been giving to the Mexicans through our various denominational agencies. As never before in all his history the Mexican is open and ready to receive the gospel. Greater spiritual results are being secured from our work than ever before. Never did American Baptists have such a ripe opportunity so close at hand, yet with such significant possibilities in the wideness of the out-reaching effects of evangelization.



THREE OF OUR WORKERS AMONG MEXICANS IN THE SOUTH-
WEST: REV. E. R. BROWN, MRS. L. E. TROYER AND A MEXI-
CAN PASTOR

American Gospel Messengers in the Heart of Europe

From a Stenographic Report of the Address given by Dr. Carter Helm Jones before the Foreign Mission Board and a Gathering of New York Pastors and Church Members in the Madison Avenue Church. This reads like a chapter from the Modern Acts of the Apostles, and everywhere the American Messengers found the same hunger for the Gospel of Salvation faithfully proclaimed. This is a story that cannot fail to awaken a longing for a like evangelical fervor here.



WHEN last November they told me in the Board that Dr. Frederick E. Taylor and I had been selected to go to Czechoslovakia my heart gave a great leap. Then came a long serious illness that threatened to put me out of business altogether. Still Czechoslovakia was beckoning. I believe that God called us to go there. And I will tell you one of the reasons that personally inspired me toward this mission. It was in October of 1918 I saw a notice in the *Philadelphia Public Ledger* that led me with my son-in-law down to old Independence Square. That was the day when fourteen oppressed nationalities in Europe through their representatives were coming together to declare this second Declaration of Independence, or the new Declaration of Independence. I pressed close to the window on the outside and saw T. G. Masaryk (President for life of Czechoslovakia), the greatest man in modern Europe, and his associates from the other nations—saw them sit down and sign this new Declaration of Independence on the very same desk where my great-great-grandfather signed the original Declaration of Independence. I felt as if I was close kin to the romantic new republic. Then I went around and saw the great assembly in front of the speakers' stand; and at a signal from the presiding officer, President Masaryk, we saw fourteen little girls clad in the national costumes, representing the fourteen nations in Europe, lay hold of a cord and pull—the replica of old Liberty Bell—and it rang out and in many a tongue the welkin rang. Methinks the spirits of a mighty past were hovering near. And then President Masaryk spoke: "There are some things that are universal—and love and liberty and light are among them." Then the Bohemian national song was sung. I would not have recognized it, but a man standing near us began to sing and presently he stopped and began to cry, and he said, "Excuse me, but that is our national hymn and it tells about our rivers and hills and homes and liberties." That scene rose in memory when the Board asked me to go to Czechoslovakia. And I went, and told some of those audiences there that story—and men came up and kissed me afterward.

I want to talk to my people this winter about the background of history, and the romance of heroism and glory back of Czechoslovakia. Prague, the beautiful, the historic, the thrilling, the fascinating city—"Prahá" as they call it, adding that beautiful adjective "little mother"—"Prahá."

It was a tragic day when Bohemia more than 300 years ago invited one of those abominable Hapsburgs to its throne. It was a tragic day when after the awful battle of White Mountain Protestantism and Slavism were overthrown; and for centuries these people were crushed, their language prohibited, their heroes not allowed to be mentioned. But God was watching over them—He kept them. John Hus (Hoos) was burned at the stake

more than 500 years ago and yet he has sceptered forever in the hearts of freedom-loving men and women. Abraham Lincoln and George Washington are hardly so vivid in American life as is John Hus among Protestants and patriots in Czechoslovakia.

When we started we asked Dr. Anderson what he wanted us to do. He said: "Go over and tell those people that we love them and you love them and preach the Gospel and see souls converted." We said: "Souls converted—through an interpreter?" He said: "Why not?" We began to think "why not." Those people did not want to hear about American institutions so much—they wanted to hear the glorious gospel of Jesus Christ, the Son of God.

After a brief stay in Prague, where we had several meetings in one day, we were ready to start on our long journey. It was about eleven o'clock Sunday night and the day was done, and we were to be off at five the next morning. We went into Dr. Franklin's room and had a season of prayer that was close kin to that apostolic anointing that John Clifford gave us before we left London. I went in my room afterwards and wrote my wife: "Our hearts are sad; our guardian angel is going to leave us in the morning—Dr. Franklin." All through this visit we found that his prevision and carefulness had made the way easy. I was ignorant about Czechoslovakia—I had an idea that we were going to camp at Prague and commute—but when that itinerary was unfurled! It was not the same one that Dr. Franklin furnished us here in this country, for even he did not know all about Czechoslovakia. The first trip we made was a junket of one thousand miles "cross town" to Eastern Slovakia. You know Czechoslovakia is divided into three great historical and geographical divisions. There is Bohemia, the land of the Czechs, with Prague the capital. Then Moravia with Brno (Ber-r'-no) as the principal city and capital, and Slovakia with Bratislava on the Danube. We went to extreme eastern Slovakia. We left about seven in the morning and were roused up promptly at 4:15 the next morning and got off at a little way station, and then went to the town of Mukacevo (Mook'-ah-tza'-vo). It is a very interesting place. About 60 or 70 per cent of the population were Jews. There we found our first hero—Stumpf, and his lovely wife and several interesting children. A strong man, living on \$250 a year in our money; and yet he had been a man of fortune in these parts, and had deliberately spent it all and stayed there and suffered persecution. There had been sixty baptisms in that church and stations in the last year.

We had a unique experience there. Our meeting was held in a filthy theatre that had seen its first glory. That theatre was packed and crowds waiting on the outside, and not long before meeting-time we got a telegram saying that the preacher who was to interpret for us that night had been detained in Poland. Our interpreter,

Dr. Prochazka, did not speak in Magyar and so a Jew volunteered to interpret for us. A very delightful fellow who had been educated in England, though his ecclesiastical vocabulary had been somewhat limited. Taylor and I put more Christian quotation and religion through that Jew that night than he ever got in all his life before. I chose as my text, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone who believeth." I came very nearly continuing, "to the Jew first." It was a great experience—our first experience of the hunger and earnestness of those people. We passed from there to the beautiful city of Kosice (Ko'-sheet-seh). There we found that Baptists had a very struggling interest and no house of worship; but they rented the largest hall they could find and we had it crowded for two nights. Many expressed their determination to live the Christian life. Before we left we selected a house and lot down by the river where there was much water, and I think they will see better days in that fine old city. We had another trying experience there. We found that a great majority of the people did not understand Slav or Bohemian, so we had to speak through two interpreters. I would put a sentence in the English and Prochazka would catch it and put it into Slav or Bohemian, and then a second would take it and put it into Magyar. And yet God's spirit is not bound by our poor language.

When we went to Kezmarck (Kesh'-marck), at the foot of the Carpathians, we had again to speak through two interpreters—Bohemian and German. We held a meeting there in the gymnasium of a very large school that was in the castle yard of an ancient castle, with beautiful surroundings. There were many requests for prayer after the one service there.

On for a day in the Carpathians, about 7,000 feet above sea level; then down to Svätymikulas (Svat'-ee-mik'-oolash), where we had four delightful services; then out to the country to Vavrisovo (Vav'-ree-sho'-vo), where is the oldest Baptist church in Czechoslovakia. The people reminded me of an old-fashioned country protracted meeting down in Virginia in the summer time. They came from the fields—in every direction I saw some of those turbaned women—and they sang some of the most beautiful anthems I have heard for many a year. How musical those people are! And they would not let us go. It was 10:30 before we closed that meeting, and then they gathered around and asked about the Way of life. From there we went to one of the most beautiful places we had to visit—Lucenes (Loo'-chanets). One of the finest men we met was Pastor Marko, and he has a most interesting family. He invited us to stay in his home, but as we found that thirty-five others had also been invited we stayed at a hotel and regretted it very deeply. But we went up and ate with him, and we found that many of those thirty-five people who camped in the church had walked four hours to come to this service. The service was held in a public hall. I was much surprised that after the audience had gathered in the twilight they were coming to put in the electric bulbs. I found out afterwards that the Magyars had tried to prevent the meeting by taking out the electric bulbs. The people went out and got the electric bulbs from their homes, and afterwards took them back again.

Brother Hok was a delightful companion with a wonderful voice, an almost perfect interpreter. He traveled a great deal with us because Dr. Prochazka was called

back to the conference at Copenhagen. I shall never forget that meeting at Lucenec—the deep solemnity, the tender interest, the scores who rose to profess their faith in Jesus Christ. At the close of the meeting down in the street, as I was standing waiting, I felt a touch on my arm and a lad about fourteen had slipped out and put his arm on my shoulder and snuggled his head on my bosom, and as he stood there a man told me: "This is my son." While I was getting acquainted with him, an older man stood by him and said: "This is *my* son." There were three generations—grandfather, father and son—who had walked four hours across the mountains to hear the Gospel.

We had another unusual experience at Jelsava (Yel'-shah-vah), a picturesque little city surrounded by majestic mountains and beautiful valleys. The Baptists have had a hard time there, for the Magyars are very ugly. We arranged for a meeting in a big theatre. As we went in the lights went out. We found out afterwards that the Magyars this time had not taken the bulbs out but had cut the wires off. One little feeble light kept flickering. They brought more candles in—and there were flickering lights and burning testimonies! Hok got up and sang wonderfully! My time came last. Taylor whispered to me, "We are sitting on a smoking volcano." A great mob had gathered on the outside. We should have heeded. This last light went out; we had just a few flickering candles. I began to talk about Jesus, the Light of the World. It did not seem to be dark in there. After a while a hush came over the place, and God stood within the shadows keeping watch above his own, and it seemed like a little patch of Paradise before we got through. Then they crept their way out and spilled candle grease over us, as they said good-bye.

The next day we went out to look at a beautiful home that a rich Baptist woman had given to the Baptists. It is going to be a wonderful place. They have a great garden full of fruit trees, though they cannot get possession of it yet, for the government has been quartering the troops there and will not give it up. We met the commander of the soldiers and found that he had felt uneasy about the crowd that night, and saw the mob gathering and getting ready for trouble, so he went in among them and there was a calm. God has His way!

Then we went to Bratislava. I am always happy in the memory of this beautiful city on the Danube just two hours from Vienna. Vaculik (Vah'-tsoo-leek) is one of God's noblemen, a poet and musician, and a charming companion. He took us up the Danube on a memorable trip to the castle of Devin (soft d, as in duty—Dev'-een, "maiden's hair")—a great castle situated on a high mountain that precipitately runs down to the Danube. It was built by the Moravians in the fourth or fifth century. Then the Hungarians or Magyars came and in 896 captured it, and in 1896 they built on the grounds a millennial victory monument; but in 1920 the Czech legionaries came down there and put dynamite under the monument and that is all that is left of it. Racial hatred is very strong especially when it is blended with religious suffering. I found there an archaeological society digging in the castle grounds, and they had unearthed a Moravian cemetery a thousand years old. These people are not merely moved by archaeological curiosity; they are digging up the materials of their ancient grandeurs. They are finding that that country belonged to the Moravians and belonged

to God. There were twenty confessions of conversion Sunday night at the closing meeting—many of them very substantial people.

Then to Brno in Moravia, next to the largest city in the Republic, and the Baptists have practically no house of worship there. The little building they have they bought and hid it away under Hungarian rule because they were not allowed to have a public place of worship. But for us they hired a theatre. A vast assembly gathered there. The Protestants are immensely proud of their sokol (meaning a "falcon"), that patriotic organization that dates back more than half a century; an organization athletic, musical, literary and patriotic. We preached two evangelistic sermons, and after we got through we gave the invitation and fifty-five filed from the galleries and the boxes of the theatre, all of them men and women, and came down in the pit below us; and then for fifteen minutes we instructed them in the way of life; and they confessed their faith in Jesus Christ. We did not want to leave Brno at all. Way up on the hill was Spilberg (Shpeel'-burg), the most infernal fortress I saw while abroad. I spent two awesome, tortured hours in that building and I came out thanking God I was an American and a Baptist. We left Brno for Vsetin (Phset'-een), which is very beautifully situated, with many Christian people. We gathered in a hall one night and then found it was too small and had to take a larger hall the next night—and that was mostly out-of-doors and a frost came and we were cold outside and warm inside. But there were glorious professions of conversion in those meetings and touching experiences among those people.

Leaving Vsetin, we got up at five one morning and traveled by auto through the most beautiful scenery, 1,800 feet above sea level, till we came to a beautiful village called Lipova (Leep'-ovah). We wondered why they routed us to that place, but understood it when we went into the schoolhouse and saw it crowded with men and women and children that had been waiting two hours for us, and when they rose and sang "America" for us and waved the United States flag! We had two services there. Taylor preached in the morning and I preached in the afternoon. The pastor, a young man—I could hardly believe he was in prison three years—a man with a musical name, the same as that of the great composer, Dvorak (Dvor'-zhak). He had a wonderful experience in that place. A little over a year ago there was only one Baptist in that village, the mayor. This man was in Brno ten years ago and was soundly converted. He said, "I have lived in hell for ten years." The persecutions that he endured! And then Dvorak came there and there had been sixty baptisms within the year and there were sixty more waiting for baptism before our meeting. That was the atmosphere into which we came, and before we closed the meeting that afternoon there were sixty-one who had never confessed Christ before who rose and said they would seek baptism at the first opportunity. After the meeting we climbed up a high hill where they are going to build a new Baptist church. It seems that the people who became Baptists were so wretchedly poor that they could not afford to own cows or oxen or horses, and so their richer neighbors had been in the habit of renting their animals; but after the people became Baptists they were refused any help, so they—both men and women—hitched themselves up to the plows and plowed their crops on the side of the hill, and then they hitched

themselves up to the wagons and hauled up to the top of this high hill all the stones they were using in the foundation and upper structure of their new church. That is the kind of stuff those people are made of! The Baptist pastor said that the Roman Catholic priest called his people together and burst upon them in rage and said: "I have been teaching you all these years and my words have been thrown as peas on the side of a wall. Why, these wretched Baptists have come and in a year have turned the place upside down." One of the glories is that the mayor told us through an interpreter that he had been looking up the archives and found that the emblems of the town hundreds of years ago were a lime tree and a cup, and they are the emblems of the Moravian Brethren, and right there in that spot was the real center of the Moravian Brethren—the last stand they took before they were driven out by the Roman Catholics.

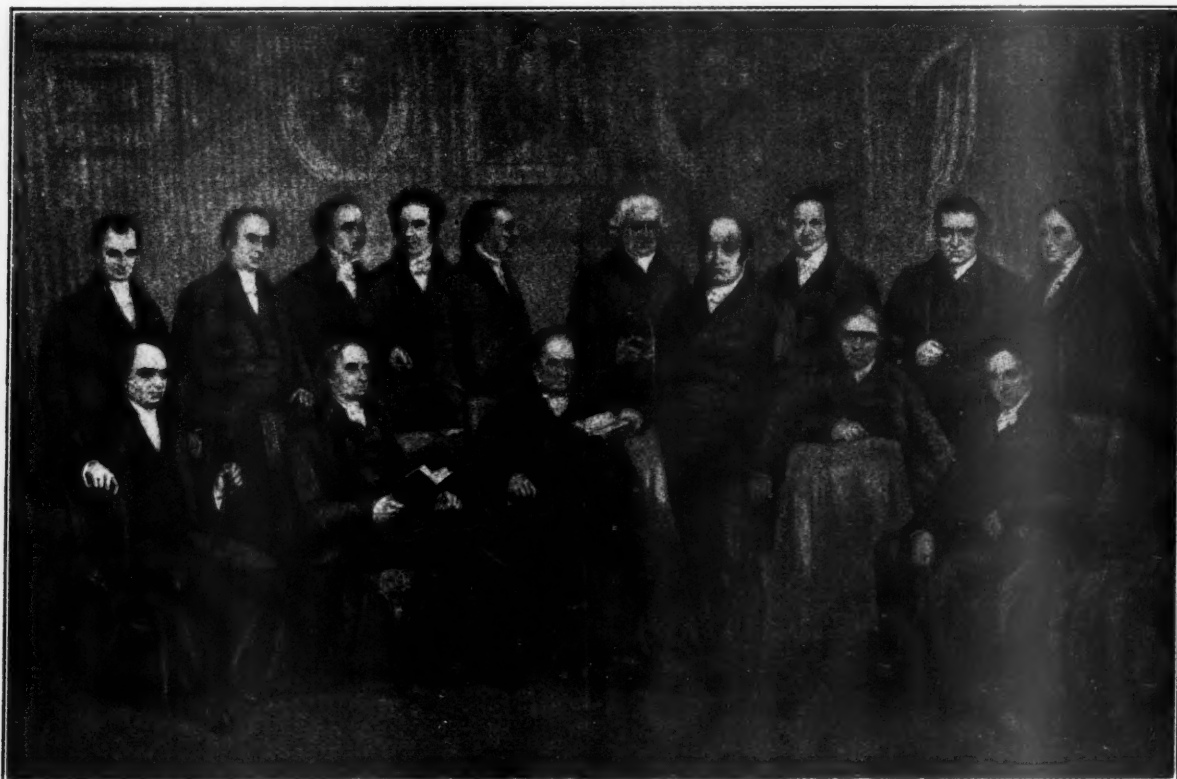
Passing now from Moravia into Bohemia, we came after a long ride to a little place called Jedlina (Yed'-leen-eh). We reached a schoolhouse about six o'clock in the evening, and there found a teacher and preacher combined, and in this schoolhouse most exquisite effects. He gathers sixteen or eighteen children together—and children about eight to twelve had painted the panels on the walls and ceiling in the most beautiful way. About nine o'clock we arrived at Klasterec (Klash'-terets). We climbed up into a vast old building, and there about 500 people were quietly waiting. They draw me yet. That spell holds me in a lasting thrall. One hundred men and women gave themselves to Jesus Christ—longed for the time when they could follow Him in baptism. One hundred people who had never known the redemptive power of Christ's blood! And so as we walked back to Jedlina that night in the dark and got into bed at 12:30 we thanked God that the Foreign Mission Board had counted us worthy to send us on such a mission as that.

Taylor and I separated the last two days. He went to two appointments and I went with Prochazka to two. I shall always be glad that I went to Pardubice (Par'-doo-bee-tse), one of the most beautiful cities in all Czechoslovakia. The evangelical church very kindly lent us their large building that seats a thousand. Fifteen minutes before the time to begin, a wild thunderstorm came and I thought there would be no meeting; but 1,200 people had gathered. I preached on "God is Love," and at the close I gave an invitation for those who wished to accept Jesus Christ, the Son of God, as their personal Saviour and to follow him in baptism; and when Prochazka gave the invitation in Bohemian so many arose that I said: "Wait a moment, they do not understand it." Then as carefully as I could I went over all the sacrificial steps of the Christian life and what it meant to follow Christ, of forgetting self and bearing the cross, and then I said: "Now, ask all those who count the cost and still want to follow Christ to stand up," and between 250 and 300 stood. Almost a week afterward I met the young pastor, who came up to Prague and said, "I want to tell you that I expect to baptize nearly 300 as a result of that meeting."

We were shown wonderful courtesies by the government, saw under official guidance the noble memorials of their greatness—saw things that were old when Columbus discovered America—but the love of those brethren exceeded all. On the last afternoon I was there they pinned on me this badge—the cup and the book. This

is what the Czechoslovaks had been praying for and longing for and fighting for and dying for—and now they live for it—the cup the symbol of the precious blood of Jesus Christ, and the book which is the Word of God. And then the words that we shall never forget. Dr.

Prochazka and Dr. Tolar told us something of what they felt our meetings had meant to them, and sent greetings to America. And then a little girl came up and gave us a watch fob with the medallion of John Hus. These are some of the experiences that will live forever in memory.



F. MARSHMAN W. WARD W. KNIBT T. BURCHELL I. RIPPON D. TAYLOR J. G. PIKE W. STEADMAN S. PEARCE
WM. CAREY JOSEPH KINGHORN JOHN RYLAND ROBERT HALL ANDREW FULLER J. FOSTER

(For the fine old print of missionary leaders here reproduced we are indebted to Dr. A. S. Phelps of San Francisco)

The Church and the Foreign Missionary

BY PRESIDENT CLAIBORNE M. HILL

(From an Address at the ordination of Kenneth G. Hobart, at Oakland, California, who, with his wife, goes as a missionary to Swatow, China)



HERE is a young man ready to sail for the foreign mission field. He goes not for the sake of trade or the study of the life of a strange people. He goes not to get something, but to give something. He goes realizing that if he is to give that something in such a way that it will be received he must give himself. And that is exactly what he is doing before our eyes tonight.

Now what do men say to this act of self-giving? One man says that it is a waste of personal values. But any man who says that has a wrong standard of values. He does not understand that whoever pours something vital and transforming into the life-stream of a great people is building a better and more beautiful world.

And whoever says that this is a waste of life-values does not know, or else he forgets what Carey meant to

India, Judson to Burma, Morrison to China, Paton to the South Sea Islands, and Livingstone to Africa. Every man who follows in their steps, in his day and according to his opportunity, shares the glory of the on-going enterprise to which these men gave their lives. No man lives in vain who has lived a witnessing and ministering life in the midst of any people, however poor and backward they may be.

Another may say, and this would be one young in years—"Ah, the romance of it! A long and beautiful ocean voyage; the sight of strange shores and contact with an ancient civilization; the zest of a great new adventure. How attractive. Think of it!" Well, do think of it. The voyage may not be without the perils of the deep. The establishing of a home in a heathen city is sometimes more difficult than finding a suitable house to live in here in America has been since the war. If they

should have to build or reconstruct a house that is no easy task. My brother, during his twenty years as a missionary in China and Japan, built several mission houses. I understood that it took almost as much grace to boss the native carpenters as it did to fight the devils, big and little.

Then the language must be learned. That means work. Learning a language always means work. That is why most young people nowadays drop Latin just as soon as they have met the requirements for college.

Then there are people, people, swarms of people, and they are as sheep without a shepherd, and this man must minister to them. There is romance in it, but it is the romance of that kind of preaching which rests the audience but burns up the vitality of the preacher. It is the romance of daring the difficulty as Maud Ballington Booth did when at her own request she was locked up in a cell with the worst criminal of New York State, an incorrigible "lifer," in order that she might preach Christ to him. But another, Christian in name at least, looks on this act of a man giving himself to a great cause and finds himself cold and indifferent to it. He is unconcerned.

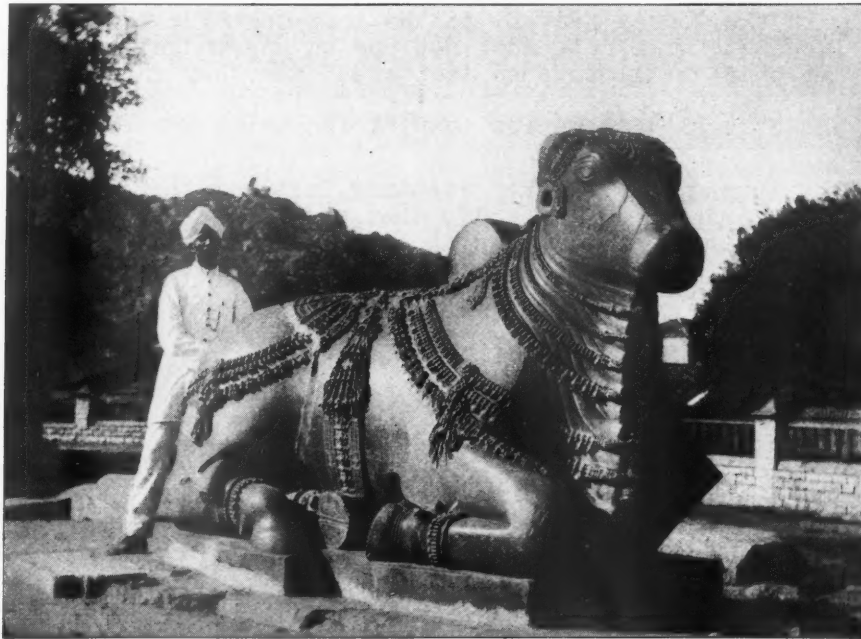
I wish that every church member who is indifferent to the cause of Foreign Missions would listen to three men whom I could mention. I *will* mention them. One of them is the Man of Galilee. Listen to him who was rich before for our sakes he became the poor Galilean. He said, "Other sheep have I that are not of this fold, them also I must bring." He said to his disciples and he says to us, "As my Father hath sent me, even so send I you." With the wide world to the last man lying within the scope of his vision he said, "Go ye into all the world and preach the Gospel to every creature." This young man before us has heard the command of the Man of Galilee who has now become the Prince of the whole earth and has re-

sponded to Him. Is it not time that you, too, heard the Captain of your salvation and prepared to go yourself or to have a share in sending another?


But listen, brother, I would have you hear a second man. Hear the man of Macedonia. His is not the voice of command. It is a voice of distress, "Come over and help us."

There is no time to dwell upon this, but he must be a strangely unresponsive soul who is not moved by the world's need today. There is a Macedonian cry coming up to America and to the Church of Christ from every part of the world. If men will only listen to that voice their coldness to the world's need will melt away and they will want to have part with these young people who are responding to this cry.

But if your indifference still remain, hear the other voice. It is the voice of the man of America. And it is saying with great clearness and conviction, "Unless we save others we cannot save ourselves." We used to say "As goes America so goes the world." This voice I want you to hear now says, "As goes the world so goes America." I think sometimes Christian missionaries are thought not to be patriotic. Theirs is, indeed, the larger patriotism, the patriotism of the Kingdom of God. But it is no less a patriotism that loves its own country. For except our Christ become the ruler of the whole world, the Prince of Darkness will be its ruler. There is no ultimate safety for America unless the message of Christ shall conquer the hearts of men everywhere. So I beseech of you, hear the man of America, the man of Macedonia and the Man of Galilee, and put your heart and your giving and your interest beside the life of this young brother whom Christ is tonight sending out to the Orient just as really as His Father sent Him down "the long staircase of the incarnation" that He might bring a lost world back to God.





BASAVA, OR NANDY THE BULL, EMBLEM OF THE GOD SIVA, AT HANAMAKONDA, INDIA




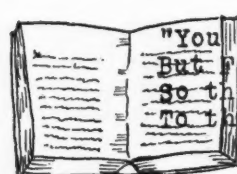
Far away in Southern China in the town of Ancient Stream,
Lived firm Purity, I knew her, lithe and graceful as a dream.
There she lived beneath the banyans and the feathery bamboos tall,
Splicing threads and weaving daily in the central family hall.

First her sister and her brother, and herself were children three,
But the sister soon was married, as each Chinese girl should be.
"Purity must soon be married," said the father to his wife,
So betrothal pledges over, she looked forth toward married life.





Slowly grew her wedding finery, slowly grew her fear and dread,
For a man unknown, unloving, how could she endure to wed?
Then the father died and left them, next year shall the wedding be,
In an unknown town with strangers, no friend near that she may see.

Then the new, the Christian doctrine came into her life to stay,
Setting free from fear of demons, fear of ills that hunt and prey,
She would show she was a Christian, she would join the church, she
said,
But the brethren said in concert, "But a heathen you will wed!"





"You can never be a Christian in a heathen home away."
But firm Purity responded, "I'm a Christian, come what may."
So they granted her desire, and a church member she went
To the new home by the river where her days must now be spent.




When she left her red sedan-chair, she was taken to the room,
Wide and grand, where housed in tablets were ancestors of the groom;
Spirits were they, to be worshipped, she must bow before them now,
So they told her, but she answered, "I'm a Christian and I bow


"Only to the God in Heaven, to the true God whom I fear,
And I cannot, will not, must not bow to any image here."
"Bow at once, we'll have no traitors," and they forced her to her



But she struggled to resist them, "I can never bow to these."



So they turned and left her standing, left her there in her disgrace,
"Let her find her way herself, then, we'll not show her to her place."
Though she knew 'twas to disgrace her that they left her all alone,
She was glad her God had kept her, and her heart had stronger grown.



Still she lives within the village, and her faith her neighbors know,
But sometimes the road seems endless to the time when she may go
Once again to church and worship, "Oh, I do not know how long:
"But I must not, cannot, will not worship what I know is wrong."

And we bid her keep her courage, for the time will surely come,
When not only she may worship in the church, but those at home
Who oppose her and oppress her will believe in Him she fears,
For He knows His faithful servant, and He is a God who hears.

TOWN OF ANCIENT STREAM, BY EDITH G. TRAVER OF SWATOW

(Drawings by Miss Hattie Burpee)

Evangelism as Seen by a Visitor in Japan and China

BY CAREY W. CHAMBERLIN, D.D.



THE ultimate aim of the Foreign Mission enterprise is the evangelization of the non-Christian peoples. It is a good work to heal the sick and to teach the ignorant, but our Society would not be justified unless its various kinds of service led up finally to the acceptance of Jesus Christ as Saviour and Lord. It will be interesting to know how all the many kinds of work carried on in the Orient are contributing to this one end. From my observations I am satisfied that our missionaries, whatever their special task, are keeping evangelization in the first place. On the way across the Pacific I had many conversations with the missionaries who were fellow-passengers. Archie Adams showed me some of his slides and told of his success in gaining a hearing for the Gospel by the use of the stereopticon. His main purpose is to preach Christ. Miss Johnson told me how she anticipated the privilege of giving all her time to evangelistic work on returning to the Philippines. When we reached Tokyo, soon after our arrival in Japan, the first important news that greeted us was the report of the evangelistic campaign then on in all the Baptist churches of the city. Fukugawa church, holding services in a small, unattractive, rented building had received 30 members by baptism and as many more were enrolled for instruction. In another church there had been 150 decisions and 60 baptized. In another about the same number of new members and the vestibule was being added to the auditorium to accommodate the increased congregations. At the Tabernacle 59 new members were received between our arrival and departure from Japan. In all the Baptist churches in Tokyo there were 250 baptisms from April to July and several hundred more were enrolled in inquirers classes. While in Tokyo I met Emai San, a converted Buddhist priest, who had just returned from conducting an evangelistic service in the Liu Chiu Islands and he reported 90 decisions there. In Osaka, in a district where we have no church building as yet, crowds estimated at 500 came on three successive evenings to open-air services. In China our churches are just as wide awake as in Japan and the results highly encouraging. In Hopo and Kityang plans were being carried out that would insure an evangelistic campaign in every out-station.

Our hospitals are not only Bethesdas but also centers of evangelism. Daily services are conducted, which are attended by the convalescents, the out-patients who come for dispensary treatment and the friends of the more serious cases. This practice was maintained in every hospital which I visited. Forty to sixty persons thus heard the Gospel at a time when their hearts were specially tender. A Christian worker is connected with every hospital and many who come there for bodily healing return to their homes made entirely whole by the Great Physician. A Presbyterian missionary in the district around Shoahsing told Dr. Goddard that many of the additions to the churches under his direction became Christians through the teaching and influence of our hospital. Dr. Grant at Ningpo is a skilful physician and surgeon, but his ruling passion is to win his patients

to Jesus. I met a leading man from one of the villages near Swatow who came back to our hospital there every year that he might spend a week in the place of his spiritual birth. Our hospitals are maintained not only to heal but also to demonstrate the spirit of Christ. My first hand contact with five of our hospitals in China proved to me that this purpose is being faithfully fulfilled.

Our missionary schools have a three-fold object. They seek to enlighten the pupils. Ignorance is always the mother of superstition and a strong ally of the heathen faiths. A second purpose of our schools is to train those already Christians to become leaders among their own people. We cannot expect to evangelize China by foreign missionaries. Our hope is in raising up a native self-directing, self-supporting and self-propagating church. A third purpose in maintaining our schools is that we may win to Christ those pupils who are not already enrolled as His followers. Every one of these aims is being accomplished, but if evangelism was the sole purpose our school work would be abundantly justified. Everywhere a fine Christian spirit pervaded both the teaching force and the student body. At Shanghai Baptist College the chapel services held every day were crowded and conversions are of frequent occurrence. No less than seventy-five made the decision to accept Christ last year. While about twenty per cent only are Christians on entrance fully eighty per cent of those who graduate are disciples of Christ. Every member of the graduating class from the Sendai, Japan, Girls' School was a Christian. Twenty-one of the 24 graduates of the Mary L. Colby School were members of the church and the other three professed conversion. At Mabie Memorial School for Boys fully 200 voluntarily attended the chapel service with which the day's work began and several of the young men have been baptized recently. At Ningpo, China, all the pupils who stay through the four years course go out as Christians. On the Kakchieh compound at Swatow there are over 500 students in the academy for boys and in the Abigail Hart Scott School for Girls. Because of this large and interested student body the church, which seats 500 only, is filled twice by the congregations that attend the Sunday morning services. In April 58 young men and women were baptized there. Mr. Stuart of the Philippine mission told me that of the 300 boys in the Jaro Industrial School 129 are members of the church, 50 of them baptized last year.

These splendid results in our schools are secured through Bible teaching as a part of the curriculum, through Sunday and special services, and by personal work. While the teachers are enthusiastic in their several departments, whether it be language or mathematics or science, they are if possible more enthusiastic in leading their students to faith in Christ. If one had any question about the wisdom of giving relatively so much attention to education in foreign missions, personal contact would convince the most skeptical of its value. My observation satisfied me that our missionaries in Japan and China are preserving a sane balance between the different kinds of service and are promoting evangelism through them all.

Impressions of Present Conditions in the Changing East*

BY ROBERT E. SPEER, D.D.



WE HAVE been gone nearly a year and most of that time we spent in India and in Persia. We had also glimpses of other parts of Asia as well. Perhaps I can use best this opportunity by speaking briefly about each of the lands through which we have gone and saying a word about the conditions each of the peoples face today in their relationships to the great human movement which is central to our thought and our life.

JAPAN

Each time I have visited Japan before I have felt, first, the rigidity and bondage of the thought of the Japanese people, and second, the sense of an almost boundless physical vitality. This time both of these impressions were reversed. The last time, six years ago, it seemed like passing into a stifling atmosphere in coming from the Philippines into Japan. Out of their perfect liberty and freedom of thought and action, one plunged into the rigid institutions and stereotyped spirit of the Japanese nation. But now in this new day one has a feeling of moving among great and free thoughts. Indeed in Japan today this is the common word—"thoughts" of all kinds—and thoughts are very dangerous to a governing class which does not like anything that tends to a full freedom of the people. One does not see in Japan now the same strength of the old institutions binding like straight-jackets the minds of men. But now in Japan, as everywhere else around the world, one does find the deep feelings that are stirring the spirit of all mankind.

The other impression also of which I spoke—that of boundless physical vitality—is now overturned. One has the feeling of looking into a sick face in Japan today, and the Japanese are beginning to feel it too. They realize what influences are sapping the vitality of their people. Their educational systems are solid, competing intellectually with the best educational systems of the world. They are raising the standards that they may meet any other nation. But the effort and strain have weakened the vitality of the nation. Twenty per cent of the young women, sucked up in the great maelstrom which streams everywhere out of the village life of Japan into the large industrial centers, entering the great industries, go back marked with tuberculosis. School teachers complain about the health of their school children and urge the impossibility of their meeting the mental strain of the physical conditions under which they have to live and work.

There is much to see in Japan of the old days—the ancient shrines and temples testifying still to the power of the great ideas which have shaped Japan—side by side with the incoming of the fresh forces which are to control Japanese life. A symbol of this one finds in Tokyo in the new Imperial Shrine. One would have thought it had been built for thousands of years. Engineered into a

place of patriotic preeminence in defiance of modern tendencies, it seemed to be the rallying cry of the old Shinto conceptions, intended to buttress the ideals upon which Japan has tried to build the security of her national life. And not far from this Imperial Shrine are the buildings of the new Women's Christian College—the beginning of the new day next to the receding echo of the days gone by. Side by side with the great effort of dying ideals comes in this symbol of the mightiest force in the world. I mean the force of what woman's life can mean, has meant, in the whole life of the world. The greatest undeveloped resource is the capacity of the still unemancipated womanhood of Asia, and the great force releasing woman and preparing her for the leadership of the coming years is Christianity.

CHINA

We had a little more opportunity to see the drift of the great changes which are under way in China. Many who look at China today are despondent, seeing no hope for China as a continuing political unit. But such despondency forgets the deep and indestructible unity of the Chinese people and it forgets the good purposes of God. I found on my desk on returning home a letter from Miss Gollock, one of the editors of the *International Review of Missions*. There was a sentence in it I could not make much out of. It read, "Mr. Oldham is now on his way to China which, in spite of all the physical evidence to the contrary . . . is en route for home." Obviously the stenographer had left out some words but ordinarily omissions do not work out so happily—"China in spite of all physical evidence to the contrary is *en route for home*." I believe that indeed it is, and that the home of humanity is incomplete until the Chinese people at last push their massive way into it.

But it will be a hard and painful road. Each time we have gone back to China I have gone to see the great industrial mills. I went back this time to see some of the same mills I had seen before to note whether conditions were changed. One still sees hundreds and hundreds of little children stoop-shouldered and hollow-chested, stooping over steaming pots of water in the silk filatures or before the bobbins in the cotton mills; hundreds of women toiling heavy-eyed at too heavy tasks; and one realizes that there is a long hard road of industrial struggle still ahead of China before she at last pulls through to the goals beyond. The old days are drawing to an end; and new days and new experiences lie before, days and experiences like our own in the West, full of confusion and pain.

INDIA

For three happy, fascinating months, we traveled the length and breadth of India, from Colombo to Landour and from Calcutta to Goa and Bombay, visiting all the main provinces, the great cities and, best of all, the country villages and the great masses of the outcaste people and all kinds of folk from government officials to

*Extracts from an illuminating address delivered at a dinner given by the Federal Council of the Churches to Dr. Speer, as its President, upon his return from the Orient.

peasant, from the high-caste to the sweeper. India is a fascinating country today in a fascinating period, a period of political life which Great Britain has been making inevitable ever since she took hold of this great mass of races, never bound together by a common religion, with no unity even of language with which to discuss their wrongs save the language imposed upon them by the supposed oppressors; and putting forth ideas such as never crossed their dreams until those ideas were brought to them by those against whose influence they now make complaint. The difficulty in India today is that its problems of national personality are as complex as those of individual personalities. How much more simple if Great Britain were one personality and India one personality! They could then work out their problems with patience and sympathy and understanding. With so many personalities each counteracts the influence of the other. One group of Englishmen treat and deal with the people on the highest and worthiest plane; another group speaks of the people as "niggers." If the problem could be left with the high-minded Englishmen it would be worked out as well as any such mixed human problem can be. But in dealing with India England is divided. And India is divided in the demands and in the spirit with which she meets Great Britain. Some Englishmen are in favor of saying to India, "By December 31, 1926, every Englishman will have left your shores." Others believe that no such policy would be either possible or just, that a situation which has grown up organically can only slowly be resolved into something better. Meanwhile it will be painful business for Englishmen who remain; but many must remain to see India through the difficult times, through which Great Britain recognizes that India must be helped forward on her way.

The problem is complicated on the other side by the type of leadership offered to India. There are radicals and moderates of many different types. People are divided in their allegiance to Gandhi. To some he is a saint or more and they constantly compare him with Christ. Others regard him as a wild man. And still others think that he is a saint in personal character but a wild man in his economic and political ideas. There were many in India who thought Mr. Gandhi should have been dealt with long before but they were afraid that his influence had grown so great, and that the Movement had penetrated so deep, that the government would not dare put its hands on him. Others thought that it would be sacrilege and tyranny to interfere with him. But people who knew, if anyone could know, dismissed the idea of the probability of a violent revolution as a result. The Ali brothers, with whom Mr. Gandhi had been associated, men of very different character from him, had been arrested in the fall and all through India anxiety as to the outcome was felt, but these men were arrested, tried and convicted, and India went quietly on its way.

There has been great growth in the Christian Church in India, both in numbers and in nationalistic temper. It was there, in the Church, that we spent most of our time watching the effects of the Gospel on the highest and lowest levels of human life; seeing there just what the Gospel can do. If I had never believed in the Resurrection before I should believe in it now. It is the greatest living power in the world. We saw this power which raised Christ from the dead operating today. There must be reality back of that; realities in history, in the moral facts of the world.

PERSIA

We went on from India at Christmas time to Mesopotamia and then into Persia. I have been in many mission stations which made a strong appeal, but never one that made a stronger appeal than Mosul in Upper Mesopotamia. No one can deny that it will be a difficult field. Here Arab and Turk and Kurd and Christian meet. It is one of the great border cities of humanity. I can not imagine any place in the world which presents a more appealing challenge to the hearts of young men who have something to give, who like the spice of dangerous and difficult work and who want to serve their fellow men and God.

In two respects Persia is a very different land from the one which Mrs. Speer and I visited twenty-six years ago. It was poor then. It seems to be poorer still today. There is a great deal of poverty all over Asia in the lands where we have been; but poverty in the tropics is one thing and poverty in the cold and snow of winter is another thing. The collapse of Russia wiped out most of Persia's trade and no replacing industry has been developed inside the country. But the nation's currency is sound silver money. It has great natural resources still undeveloped. It is eager for help from America. If it is poor it is full of friendliness and of desire for assistance in conquering its poverty. This new spirit of kindness and hospitality and tolerance is the second thing we noted everywhere. I never believed a Mohammedan land could be as free as Persia has become. There is ample tolerance and liberality. One-half the boys studying in mission schools are from Mohammedan homes and nearly a third of the girls. Converted Mollahs and men and women, Mohammedan converts, from homes high and low, openly preach Christ. Persia wants our help both in education and in trade and industry. And the door is open also for our religious sympathy and help.

CAUCASIA AND TURKEY

On the eleventh of April we left Persia, going from Tabriz through the three Soviet Governments of Trans-Caucasia. If anybody wants to tear down what has been established before he is sure that he can put something better in its place, let him go into the Caucasus. If anybody thinks that the dissipation of a nation's accumulated wealth is a desirable thing, let him go over to the Caucasus and see for himself some of the consequences—and the pitiful efforts of the people to rebuild their shattered economic and industrial life.

Of the Turkish situation we saw just a little. I venture to say that we found not one of the Americans whom we met sympathetic with a settlement of the Turkish problem on the basis which had been proposed for the armistice between Turkey and Greece. To reestablish Turkey without checks or control seemed to them the certain end of the Christian races, of the movement of education and enlightenment and of the hope of good government and progress even for the Turkish people themselves. The men who knew the Near East best did not believe that it was conceivable that such a settlement could be admitted by the world. They believed that at least four limitations were inevitable: (1) The international control of the Bosphorus, (2) such control of the foreign financing of Turkey, including the debt and all future loans, (3) the limitation of Turkey's military

establishment, and (4) the continuance of the capitulations. With these limitations they believe foreign help to Turkey would still be possible and life in Turkey be still a conceivable thing.

AMERICA THE WORLD'S HOPE

Looking back over the year one outstanding impression is the hope of the peoples of the world in the good will and help of America. It makes an American almost ashamed to see the way so many of the Asiatic people have idealized his country; how they have pinned their hopes and expectations to it. He wonders whether even part of these hopes of theirs will be fulfilled. One cannot go where we have been, if he is an American, without having people high and low gather around him for sympathy and hope. If I could but tell you of the groups with whom we talked all over Asia, back in the remote corners and in distant cities—all hoping that somehow America was not going to fail the rest of the world at this time. They cannot understand how we can sit here in comfort and plenty so far away and not lift our hands to help them in their

poverty and need. They are thankful for what we have done for starving babies. But, as said some young men in Mosul, "Our minds and hearts are starving too."

Another vivid impression is the need of more and fuller cooperative action by our churches, I wish we could unite ourselves in wise and more efficient ways to accomplish the great task. We ought to try to help one another more in our territorial allotments of missionary responsibility. It is a huge task we have before us and there is a rich brotherly spirit among us in its doing. Let us give that spirit ample room for practical and trustful action.

One other great impression with which we have come home is the impression of renewed confidence and hope. There are difficulties enough and the chariot wheels drag heavily but any one who takes the long view can see more than the difficulties and the hindrances. He can see the sure and steady gains, the strengthening of the energies of Christianity throughout the world, the weakening of the resistant forces, the seepage of the ideas of freedom and justice through the thoughts of men, the ever clearer recognition of our Lord Jesus Christ as the supreme moral judge and the only adequate Saviour of mankind.



This is the picture of an Inquirers' Class held at Suifu, Szechuan Province, West China, in March, 1922. Notice the happy smile of Mr. San, the evangelist, second to the left of Mr. Graham. At the close of the class 43 were baptized, 16 women and 27 men, the largest number ever baptized at one time in the Suifu district. During the year 1921, 88 were baptized and 11 added by letter, a gain of over 30 per cent. The foreigner in the picture is Rev. David C. Graham, pastor. Rapid and substantial progress can be made at Suifu if financial conditions do not make retrenchment necessary. The membership could probably be at least doubled within five years.



THE EDITOR'S POINT OF VIEW



The Call to Go Forward

The General Board of Promotion is fortunate in having as chairman one of the leading laymen, Albert L. Scott of Boston, a business man of large responsibilities, who devotes himself to the work of the Kingdom with the same energy and clear sight and adequate planning that characterizes his business life. A man of action, he calls upon the denomination to prepare for action and then enter heartily and enthusiastically into it for the current year. He well says that the lines of action are so far flung and the issues are so tremendous that every Baptist who feels the call to service must be thrilled by the vision of its possibilities.

It is true, as he points out, that the historic report known as The Survey which was presented at Denver in 1919 gave us for the first time something like an adequate view of the world needs and our relation as Baptists to those needs. The adoption of the report and the launching of the New World Movement to meet its requirements marked a new era for the denomination. Under the stimulus of that program, which has now been before us for three years, while the original hopes were not realized in the Hundred Million Dollar Campaign, nevertheless it should not be forgotten that greater things have been attempted and accomplished, the people generally have been brought to a broader vision and a new sense of solidarity, and more has been actually done for home and foreign missions, for state and city missions, and for our churches and schools, than was dreamed of in the "good old days."

The atmosphere is filled with hope. The blessings of God have been poured out in wonderful measure, and the rejoicings of converts have been heard in home churches and in all the mission fields. Never has the evangelistic note been sounded more faithfully and effectively. Through the work of university pastors the Christian message has been brought home to the students in our great institutions of learning. No one can doubt that God has been faithful to His promises, and has blessed every effort of His people.

But now the call is again upon us to go forward. Whether the missionaries shall return to their fields and what shall be done on the far-flung lines depends on the activities and faithfulness of those who hold the base of supplies. We must look to the local churches in the home land for the success of the world-evangelizing enterprise in which we are engaged under the leadership of our Lord and Master Jesus Christ. And in all our movements there must be implicit trust in God and confidence in each other as fellow disciples united in the one Supreme Head of the Church.

The call to action begins with the call to prayer. Prayer taps the reservoirs of divine power. A praying church alone can meet the world skepticism of the day and the heart hunger of countless men and women who would know God. There is room for the spiritual message which we have to give, and not only room but a real soul

desire. Let us by the grace of God make this a year of spiritual power in all our churches and there will be no question that all else required for the progress of our share of the Kingdom's work will come. But to make this such a year there must be a deep and common response on the part of all the membership. That was a true word of Dr. Mott's at the World Conference in Copenhagen, when after picturing the extraordinary time in which we are living, he said, "God needs all of us; if we pray, He will send us power to do His work."



What About Smyrna?

In the very face of the burning of Smyrna, which has added a new chapter of horrors and massacre and unspeakable cruelty to a Turkish history already voluminous, the allied nations have in almost craven fashion conceded the arrogant claims of the Turkish Nationalist Government under Kemal Pasha to reenter Europe and repossess not only Constantinople, but also Eastern Thrace, including Adrianople. France must chiefly be held to account for this incredible *faux pas*. With this accomplished, Turkey will be stronger than before the war, in which she played so treacherous a part, and one of the chief gains of the war will be lost. Fear of Moslem outbreaks are of small moment as compared with the introduction again into the Balkans of an element that can only mean constant disturbance and ultimately another war.

Meanwhile, it is left to this country—which has felt debarred from making such a protest as would have caused France and Italy to hesitate before leaving Great Britain alone to face a Turkish defiance and army—to raise relief funds for the smitten and starving and homeless peoples for whom Turkish rule has meant and means deportation, ravishment, starvation, disease and death. The plea of hunger and distress is always to be heeded, but surely we have something else to do—some responsibility for stopping the inhumanity that produces the conditions we are called upon to relieve after the awful work has been done. We cannot go on feeding and rescuing the Armenians and other peoples of the Near East forever. It is reasonable at least to ask the Christian powers to remove all Christian peoples—real or nominal—from Turkish dominion anywhere, in Europe or Asia. The cause of missions is profoundly interested in this. We are not passing a sweeping condemnation upon the Turkish people, but upon the Turkish government, whose record is open and unescapable.

The great mass meetings of protest held in New York and other cities undoubtedly expressed the deep convictions of a multitude of our people. If our Government can do nothing but offer relief, then let the Government do that, and not throw the whole load on our already overburdened churches. Instead of having a special appeal to the churches, the Federal Government should

make an adequate appropriation, and accompany it with its solemn protest against the occasion that renders relief necessary. If the Turkish Government can feed and sustain its army, it can feed its dependent peoples; and if it will not, then it should find any extension of government impossible. The same principle applies in the case of the Soviet Government and the needy people of Russia. We have long had charity without justice—it is time to have justice also. And it is the duty of individual Christians to help form the public opinion that shall bring about real and permanent relief—relief from the oppression and wiping out of weak and helpless peoples.



Do Not Forget Swatow

The Smyrna massacre should not make us forget the Swatow typhoon with its awful destruction and loss of life, with the consequent helpless condition of tens of thousands of people rendered homeless and without resources. Indeed, these people in the Swatow region make a first appeal to our sympathy and help. Our missions are in this region, and not only have our mission buildings been wrecked and damaged to the extent of \$40,000 or more, but we have suffered what is irreparable, loss of many precious lives. Our missionaries were spared, but the blow falls upon native workers and members of our churches.

Now is the time when our Christian charity will mean everything to those who are the victims of a catastrophe for which human powers cannot be held responsible. Our Foreign Societies make their special appeal in another place in this issue—having been allowed to do so as an emergency appeal by the finance committee of the Convention. This has only been done because it is an unforeseen and unforeseeable emergency, and the Societies have no reserve fund to draw on for such cases. We are sure there will be a generous response. We have done our part liberally for Russia and the Near East sufferers in the past and undoubtedly will continue to aid where suffering and starvation are; now we should act at once and as our hearts prompt to do all that can be done to rescue those in peril of famine and fever in stricken Swatow and the surrounding region. We give some further statements from our missionaries on another page.



The September Conferences on Stewardship

The reports are coming in daily from the September Conferences on Stewardship and the Promotional Program of the present year, and they are of a practically uniform character as to the enthusiasm engendered, and not merely enthusiasm but resolution to make the year one of record in the spiritual life of our churches. Evangelism and stewardship go together, and the entire work of the denomination as outlined and approved at Indianapolis was set forth in a winning manner by the carefully selected teams. The conferences covered strategic points in our entire territory, from coast to coast, and the universal testimony of those who engaged in the team service is that the messages were received with eagerness and cordiality. The readiness to answer

all questions concerning the New World Movement, the present situation, and the imminent needs of all our missionary work, proved exceedingly satisfactory. When the pastor and representatives of the churches are brought together with the leaders who are carrying out the denominational plans, it is not difficult to secure understanding and fellowship, which in turn mean close cooperation in effort and sympathy in aim and method. We give elsewhere in this issue extracts from reports and field notes which show the impression made by the meetings, and the inspiration which presages so much for the future of the work. The spirit everywhere indicates a fresh realization of the individual obligation to our Lord and His program of service for a redeemed humanity.



Elements of Hope

We quote, with hearty endorsement, the following editorial in *The Baptist* of September 30:

In our efforts to awaken our people to the vastness of the task which faces us as a denomination, we are in constant danger of overlooking elements of encouragement in our present situation. We face a hard task, but not an impossible one. We face a critical situation but not a hopeless one. At the meeting of the Administration Committee in New York, September 13, certain facts were set forth which are full of hope.

A digest of letters and reports from all sections of the convention brought vividly before our minds the invaluable asset we have in our Baptist folks. One of the glories of our denomination is its wide diversity. There are numbered with us some of the very rich and some of the very poor; some of the wisest and some of the most simple, but the great body of our membership is what Edgar Guest would call "just folks." We belong to a wonderful brotherhood. We love freedom and cherish our independence. We have our human foibles, but in the vast majority of our people there is a Christian heart and the power of a Christian purpose.

We have great encouragement in the fruits of our work during the past year. Thousands have been and will be stirred by the reports of our representatives who have recently returned from Europe, Asia and Africa. No year has ever been more fruitful in evangelistic results than that just closed. These fruits are God's endorsement upon our efforts.



The Gospel the Greatest Need

"What we need most from your organization is cooperation in getting the Christian gospel to our 20,000 men!" This was said by a director of a big shipbuilding corporation in Nagasaki, Japan, to W. R. F. Stier, Y. M. C. A. secretary from Tokyo, who had been sent to Nagasaki to get the cooperation of this company on a united educational program.

"I agree with you in advance on your educational proposition, but I repeat, what we need most is your cooperation in getting the Christian gospel to our 20,000 men. Remember, we have thought this thing through very carefully." Mr. Stier was amazed, for this ship-

building company is one of the most generous toward its employees, has done practically everything for its men, and has repeatedly refused outside assistance in its welfare work. The director said that he was not a Christian, but that he and his men needed this type of Christianity or dynamic—or whatever else we chose to call it.

NOTE AND COMMENT

¶ According to Rev. H. Prochazka, Dr. Rushbrooke, who is on a brief visit to this country, laid the foundations of our present Baptist work in Czechoslovakia. He says that Dr. Rushbrooke once held an eighteen hours' conference, closing at five in the morning, and "did not seem tired." Our Commissioner is certainly indefatigable, and has put the "able" into that word.

¶ Carter Helm Jones is well characterized by his interpreter, Mr. Prochazka, who calls him the "poet minister," with "his gentle wooing voice." There is no doubt that our messengers—Drs. Taylor, Franklin, Abernethy, Jones and Mr. Shepherd, captured the hearts of their hearers, who are preeminently "fervent in spirit."

¶ In the transcript of Dr. Jones' account of a remarkable evangelistic journey we have taken pains to furnish a bit of linguistic information by giving the pronunciation of the names as accurately as the difference in phonetics will permit. In this we had the assistance of Rev. Josef Novotny, who is for a time in New York, seeking to build up our work among his people.

¶ Now that Dr. W. O. Lewis, the special representative of our Foreign Mission Society, has secured permission to enter Russia and has gone thither, we shall hope to have some reliable news concerning the situation, Baptist and otherwise. Hitherto we have had little but conjecture.

¶ One of the most interesting descriptions of the Swatow typhoon that we have seen is that by Miss Abbie G. Sanderson, who passed through the terrifying experiences which she pictures. She says the experience "perhaps will help make me a better woman and a more consecrated missionary." How the night was passed in efforts to keep the waters out, and the sight when day broke over the ruins, with the Pacific Ocean rolling its waves into the front yard, makes a thrilling story that ought to be read in hundreds of missionary and prayer meetings.

¶ The *Puerto Rico Evangelico*, the paper which represents the Protestant work on the island, has in its issue of September 25 a tribute by our superintendent, G. A. Riggs, to Miss Maria Luisa Ruiz, who was a missionary serving in our Baptist church in Ponce. She was greatly loved by all, and in her death, he says, the Baptist work in Porto Rico loses one of its lovely and valiant champions, but heaven gains a rich fruit of the evangelical labor in the island.

¶ There is much information of interest in the Directory of Oriental Missions published by the Home Mission Council and the Council of Women for Home Missions. Here we have brought together the statistics of Christian work among the Chinese, Japanese, Koreans and Hindus on the Pacific Coast and in the intermountain districts.

¶ Those who have aided in creating "The Book of Remembrance" for 1923 deserve the thanks of the denomination. The little book is beautiful and practical. It was a happy thought to put the portraits of missionary leaders in such at-

tractive form. These noble servants—Adoniram Judson, John M. Peck, John E. Clough, Joanna P. Moore, George Dana Boardman, D. D. Proper, Nathan Brown, Thomas W. Merrill, Ann Hasseltine Judson, Jeremiah Phillips, W. T. Green, and William Ashmore—seem to look in benediction on all who find in these pages the objects of daily prayer. The special subjects for each day are admirably stated, and altogether it would be difficult to suggest improvement in this prayer calendar. It will bring a blessing to all who use it.

¶ According to the instructions of the Northern Baptist Convention at Indianapolis a committee composed of Drs. Frederick E. Taylor, F. M. Goodchild, J. Foster Wilcox, Samuel Z. Batten, W. S. Abernethy, John M. Moore and Carter Helm Jones, waited on President Harding and presented the Convention's protest against the massacre of Christians by the Turks, and its appeal to our government to take action in the matter. This was before the Smyrna horrors. Of course the delegation was courteously received, but no action has been taken that would meet the Convention's desire and hope.

¶ As foreign mission representatives on the conference teams, Miss Vickland and Mr. Longwell rendered service that was highly appreciated by their audiences and fellow team-members.

¶ Out of a split in the Orthodox Church in Russia has come a new organization calling itself "The Living Church," which has approved the revolution and Soviet Government and desires to make the church truly popular, with priests of the people and not a separate caste, and with control in the hands of a representative assembly of clergy. The government has recognized that the people must have a church, and therefore sanctions this movement.

¶ Dr. Speer, President of the Federal Council, said at the mass meeting in New York, called by the Federal Council to voice the sentiment of the Christian people: "We are not here to feed the fires of hatred against the Turk, nor to propose war, nor to urge our Government to take sides on disputed political issues; but we are here to declare our conviction that religious minorities are entitled to protection, to appeal to our nation to accept its inescapable duty in aiding and establishing a righteous peace in the Near East, and to insist that the Armenian people are entitled to some home of their own where they can be safe and able to take care of themselves." The resolutions adopted and forwarded to the President, Secretary of State and others contained an entreaty that the United States Government, the Allies, the League of Nations, and especially France which has entered into treaty relations with the Kemalist Government, take measures at once to prevent future atrocities and afford adequate guaranty and protection to the minority populations left under the rule of the Turk. Thousands could not gain admission to the place of meeting, and there was no mistaking the deep feeling.

¶ An honored subscriber has entered protest against the inclusion of one of the volumes in the list put out in the National Missionary Reading Contests for this year. We have referred the protest to the responsible committee and have no doubt it will receive due attention. We had not read the book. It should be clear to all our readers that the mention of a book in a list or as received for review does not carry MISSIONS' endorsement. We only endorse a book when we deal with it specifically, editorially or in review.

¶ The financial statement of the General Board of Promotion shows that the total collections reported from May 1 to October 1 were \$1,406,988.75; while the amount due to October 1 on the state quotas making up the \$10,000,000 for the year was \$4,166,666.66. This makes the percentage of collections 34, which shows a gradual increase. There is room, however, for a general speeding up, and the signs are all good.

A Personal Word from Dr. Aitchison

New York, October 6, 1922

MY DEAR DR. GROSE:

Upon my return to the work after an enforced vacation, I wish to send through MISSIONS a word of greeting to Northern Baptists.

Would that it were possible for me fully to express the appreciation I feel to the many friends in all parts of the country who have shown their sympathetic and prayerful consideration for me during the physical strain. God has given me renewed strength, for which I am deeply grateful.

Reports from all over the field regarding the spirit of our churches are most enheartening. Through the splendid leadership of Dr. W. H. Bowler and all those who have cooperated so heartily with him during the summer months, most of the states are now well organized for the work of the fall.

Our people have taken hold of the stewardship program with conviction and enthusiasm, and the note of evangelism has been constantly sounded.

It is encouraging to find that while we are a year farther removed from the time the New World Movement pledges were secured, the collections for the first five months of this fiscal year are only a trifle less than they were for the corresponding period last year. This has enabled us to distribute to the National Societies and Boards even more than was paid for the same period a year ago. Assurances that the collections will now show a material increase from month to month are general.

It is an inspiration as I take up the work again to find a widespread determination on the part of our people to reach the \$10,000,000 goal this year.

A resolution passed by the New Hampshire Baptist Convention at Exeter on Wednesday, October 4, and printed on page 598 of this issue is characteristic of the attitude of the delegates assembled in the various conventions this fall.

Remember, our task is not primarily financial. It is spiritual. The times are perplexing. The problems are acute. But no true follower of Christ is held back because of difficulties.

It is the glory of Christianity that its greatest victories are won in periods of testing and strain.

The times are ripe for real Christian conquests. Men and women of faith and courage will not suffer defeat.

We, as Northern Baptists, are now called upon to move forward together as loyal followers of the world-conquering Christ.

Faithfully yours,



GENERAL DIRECTOR.

¶ What with a promotional program which aims to reach the last member of the last church, and a Women's Continuation Campaign with its \$2,000,000 goal which aims to reach the last woman in the last church, it does seem as though we ought to be able to make a dent in the hitherto unbroken line of the unreached in our churches.

The Way That Wins

The following resolution was adopted by the New Hampshire State Convention at its annual meeting held at Exeter, N. H., October 3-4:

"Convinced that the goal which the Northern Baptist Convention has set before us this year, namely the raising of \$10,000,000 for the combined budgets of our national societies, can and ought to be attained, we pledge our whole-hearted cooperation to the Board of Promotion, and call upon our associations, our pastors, and our churches to give themselves with new consecration to the task of raising our share; and we further urge them to cooperate with the suggested program with such modifications as may be necessary, and especially with the Stewardship Program for the year."

From the Editor's Note Book

¶ The program of the first fall club dinner of the Philadelphia Rotary Club shows how the influence of an evangelistic tour can be extended to unusual spheres. The bulletin says: "Then—our own Sky-Pilot, Carter Helm Jones. How we love him and to hear him speak. His message this evening was on 'The Romance of a New Republic.' . . . He took us through his experiences in many villages, where he preached. . . . Truly a wonderful work, and one which cannot help but inspire us who heard of it. This young sister republic is seeking light: our own Sky-Pilot was there to give it with his very life, if need be." In his own pulpit, the First Baptist, Dr. Jones preached every Sunday evening of the five in October on his foreign trip.

¶ The Lott Carey Convention (Negro) which held its twenty-fifth annual convention at Charlotte, N. C., has 41 missionaries and native laborers at work in Liberia, West Coast of Africa, South Africa, Haiti and South America. The missionaries reported large increase in converts and church members. It was announced that our Home Mission Society has decided to contribute \$35,000 toward the building of a school in Haiti under Lott Carey auspices. The cash "brought up" at convention amounted to about \$30,000, in addition to what was sent up during the year.

¶ In the death of Dr. E. C. Morris the Negro Baptists of the country lost their most eminent and trusted leader, for twenty-eight years President of the National Baptist Convention, for twenty-five years head of the Arkansas Baptist State Convention. He was the founder of Arkansas Baptist College, a member of the Federal Council and the Baptist World Alliance. His funeral was at Helena, Arkansas, and was attended by 8,000 people, including 400 representatives of the National Convention. The mayor of the town called on the business men to close their places of business for thirty minutes during the funeral services—the third time this honor was paid to any citizen, and the first ever paid to a colored man. Dr. Morris was a natural leader, held in high esteem for his Christian character and ability.

¶ The changed conditions in Czechoslovakia are evidenced by the demand for Czech Bibles and Scripture portions, any quantity of which can be used in circles where up to 1918 the Bible was a forbidden book.

¶ As a nation and as individuals we have much to be thankful for on our national Thanksgiving Day. No offering that we can make to God exceeds that of a truly thankful heart which shows its gratitude in life as well as words. Let us not forget those less favored in other lands.

Burma's Urgent Challenge to Northern Baptists

BY REV. C. E. CHANEY, OF MAUBIN, NOW HOME ON FURLOUGH



URMA, our oldest and premier Mission, is sounding a challenge to our American Baptist Churches, and it is nothing less than the call of God. This is the situation:

1. The Hill tribes are all Animists, and Animists are quickly responsive to the Gospel. Deliverance from their demons through the Gospel of Jesus Christ is "good news" indeed to them. The records of the Missions to the Chins, Kachins, Lahus and others amply testify that the number these Missions can win for Christ is limited only by the number of workers and amount of effort they can put forth. Mr. Young and two Karen preachers just over the China border baptized 2,500 of these Hill peoples in two months and says they could receive 10,000 if only there were teachers to train them. The workers are overwhelmed with the masses pressing in upon them. What are we going to do about that? Is not God's voice calling us to "go forward?"

2. The Karens were originally Animists, but now the great majority of them are either Christians or Animists with a Buddhist veneer, and large sections are being rapidly Burmanized. But the shadows of Home Rule in Burma have fallen upon the Karens, who do not want Home Rule with the Burmans so largely in majority and power. Hence the Karens are joining Karen National Societies, and the cleavage between Karen and Burman is being made wide and deep. But the Karens have no educated leadership apart from the Christian Karens. These Christians are awake to the opportunity, and purpose to make this movement a means of swinging their whole nation into the Christian fold. We are on the verge of having another and greater mass movement than ever on our hands among the Karens. What are we going to do about that? Is not God's voice speaking to us, "go forward?"

3. What about the Burmese race which forms two-thirds of Burma's population? In over 100 years our Burmese churches have reached an enrolment of only about 4,500. It is far more difficult to reach a Buddhist than an Animist, and Burmese characteristics and customs make it almost impossible for them to break with the old religious and social system. A Christian has been looked upon as a denationalized person. But time has overcome and victory is almost in hand. There is now a Burmese Christian community, intelligent and respected, with its network of churches which are both social and religious centers, and a system of Mission schools far superior to those of the Buddhist community. Now, if a man is dropped from his Buddhist social circles there is a large community into which he will be received. Other influences are at work among educated Buddhists, many of whom are products of Mission schools, making it impossible for them to hold their former faith. All these

things are registering themselves unmistakably. The increased ratio of baptisms among the Karen Christians has indicated a move toward the Christian church, but how many of us are aware that for a few years past the ratio of baptisms to membership even in our small Burmese community has been far in advance of that among the Karens. The day of large things for the Christian church among the Burmese is upon us. God is moving with irresistible power. What are we going to do about it? Can we not hear the call of God in these movements to "go forward?"

4. Before I sailed from Burma, notice came that there was likely to be retrenchment, and missionary after missionary stepped forward and turned back a month's salary to the coffers of the Mission Board. That was part of their response to the crisis. Shortly after my arrival in America I heard the answer of the Northern Baptist Convention: Retrenchment—a cut of twenty-five per cent in all our appropriations. That was the reply to the unmistakable call of God in the challenge of the Orient to "go forward." The call was clear, but some people were non-cooperators. The call was insistent, but many were so busy talking about other things that they did not hear it. The call has been written in letters of fire in all the signs that have come from the East—in politics, business, education, missions, but still we have been blind. The money still remains in our pockets. Our hand on the financial switch has reversed it from "forward" to "backward." Our leaders are bravely shouting, "They shall not pass!" while retreating footsteps of workers are compelled to pass because the supply train failed them. Who is responsible, Mr. Baptist?

How do I know it? By ten years of observation on the front lines. A missionary has a large school; he cannot cut off teachers or pupils, for that would destroy the school forever; every possible sacrifice must be made to keep it going through the crisis. But there is the evangelist—he can be cut off and his salary saved without destroying a great organization; and when money permits he may be put back again. So with aching heart the missionary retrenches in the evangelistic work on the field. Yet there is at present no more urgent or fruitful work than this same field evangelism.

Are we discouraged? No, never, so long as God Almighty is in the lead. He has brought us to this day of victory for a purpose, not for surrender, and He will carry His purpose through. But you and I may fail, and God may set us aside as weighed in the balance and found wanting. We may lose the greatest opportunity of our life. What are you going to do about it, Northern Baptist? You can if you will lay hold of the financial switch and throw it forward again, and send the supply train forward. God will surely hold us responsible for times like these, every man according to his ability.

MR. CHANEY PUTS SOME STRAIGHT QUESTIONS IN MAN FASHION, WITH THE IMPULSION OF MISSIONARY ZEAL AND PASSION BACK OF THEM. THIS IS THE CLEAR CALL OF CONDITIONS UNMISTAKABLY URGENT

Evangelism—Our Denominational Program

BY H. F. STILWELL, D.D., GENERAL SUPERINTENDENT OF EVANGELISM



THE aim of the Department of Evangelism is to stimulate the consciousness of the importance of evangelism until it shall become an imperative function of every local church. There is no longer any discussion as to its importance. Every religious program emphasizes it. No scheme of religious development ignores it. So popular is it that there is wide disposition to label all forms of religious work and much simple philanthropy as evangelism. Indeed, from a prominent platform not long since it was declared that "a policeman who politely escorts a lady across a congested thoroughfare is an evangelist."

There is need therefore for a more definite notion of what we mean by the term evangelism. It is not a term to be applied to all forms of religious experience, it is exceeding specific. It has to do not so much with the fruitage of the Christian life as with the rootage of it. It has to do with a fundamental experience of a human soul, an experience which involves a choice and a decision so affecting the life that for all time no other choice compares with it. The purpose of evangelism is the evoking of this supreme choice. The process of evangelism is a proclamation of the glad news of redemption in such a way as to present to the individual a definite appeal for a definite decision to accept Jesus Christ as Saviour.

While all the year around the churches should be alert to win men, there are times when it seems easier than at others. The Department of Evangelism refrains from projecting any hard and fast program, but it persistently suggests the value of at least two special reasons for ingathering. By common consent the churches of all denominations have set apart the month preceding Eastertide as one such season. There are real values in the simultaneous movement toward the same spiritual results. In this effort above all others controversies are hushed, discussions cease, and the brotherhood of the Kingdom is advanced. The other season is about the Thanksgiving time. It ought to be a real harvest time, and a season for reenlistment of all the church forces.

For several years the Department of Evangelism has urged this as an essential feature of the church year. In the comprehensive program projected by the General Board of Promotion of the Northern Baptist Convention for the current year, November has been designated as the month when evangelism is to receive special attention. It would produce one of the most helpful effects in our denominational life if our churches would give themselves without reserve during this period to the work of soul winning. Prayerful, intelligent planning must precede great results. For an intensive effort the following suggestions are earnestly presented to the churches:

There should be the selection of a pastor's council, whose business is the evangelistic efforts of the entire church. Because of the fundamental importance of the work no committee could be more important. The council ought to fix a definite time for meeting for prayer and the study of the church's field and forces.

The church ought to be divided into working units, family groups of from four to ten families in each group.

The pastor should appoint a leader for each group; a member of the pastor's council could be most fittingly appointed as such group leader. Group prayer-meetings should be held in some home in each of the family groups during the first weeks in November. The specific effort of the month should be emphasized in study and prayer in each of these meetings.

The council with the pastor should secure lists of the unchurched people suggested by the church membership lists, the Bible school lists, the young people, men's organizations, women's societies, etc. Carefully compare these lists that no one be overlooked. Distribute these to the members of the council and other selected persons, giving to each not more than five families, better not more than three, for personal visitation, especially inviting them to the culminating service of the last week or the last Sunday of the month, earnestly seeking in their visitation for opportunities to present the claims of the Gospel. Sometimes a card announcing this particular effort can be helpfully used:

"I am a member of Baptist Church and desire to unite with this church. I desire the pastor to procure my church letter."

"I am a member of this church and I hereby desire to rededicate myself to the Lord's work."

"I am not a member of any church, but I accept Jesus Christ as my personal Saviour and I desire to acknowledge him as my Lord and Master."

The pastor and council will see to it that nothing of a distracting character is allowed to come into the church activities during these intense days. The pulpit proclamations will, in a constructive, cumulative way lead up to a climactic period at the end of the month. The church prayer-meetings will be directed to the immediate task. The Bible school officers and teachers will be admonished to get ready for a decisive hour in the school. This should not be announced but most prayerful attention should precede it. An hour of declaration should be arranged for the young people's meeting which should follow an effort to "win one" for this November meeting.

So much for the organization. Next there should be created a great expectancy. When the concluding meetings shall have been determined, whether they shall continue during a series of last days of the month or on the last Sunday only, every agency possible should be used to arouse a confidence that the last meetings are to witness a great enlistment and ingathering.

Of course, public announcement will be made continually at every meeting of the church, but the most potent agency is the personal presentation of the matter by friend to friend. Brief personal letters cannot easily be turned aside or forgotten, then above all human effort is the divine power released by prayer. "The effectual, fervent prayer of a righteous man availeth much." How much none of us knows. When we pray we are in touch with the Infinite. When we go, we go recommissioned. Here in the antechamber of the King we find our fire and passion, and these we must have. Let us pray until the Pentecostal flame is upon us again!

Northern Baptists in Action

BY PETER C. WRIGHT, D.D.

Associate Secretary of the Ministers and Missionaries Benefit Board

ACCORDING to the Einstein Theory of Relativity a passenger on a rapidly moving train can see that he is in motion relative to the earth. But the earth is also in rapid motion relative to the sun. And it is quite possible that the sun is in motion relative to some larger system. But if all the windows were closed, and the train moved without jolting or changing speed, no measurement which the passenger could make would tell him whether it was moving.

I am afraid that very many Northern Baptists don't know that they are moving. We have closed windows by talking about debts and one hundred million dollars and campaigns and movements, until we have shut out the vision of the world's fields, and lost sight of the fact that we are moving. We don't see the rich harvests taking place in Africa. No thrill is born of the vision of India, China, Japan. The mighty results of the gospel among the Indians, the community centers, the colored people, raise no notes of praise to our lips. The work we are doing for our aged and helpless ministry is unnoticed. We have failed to grasp the fact that Northern Baptists are right now doing a work and making achievements that are fairly startling and should fire the enthusiasm of any real Christian.

First of all, I wish I could lift the sense of fellowship of every Baptist to that level on which there would be a constant remembrance on the part of each that he is one of a great host. Dr. Abernethy is reported to have told David Lloyd George that there are 7,000,000 Baptists in the U. S. The actual membership of the Baptists and Methodists—only two of the more than thirty Protestant denominations in the U. S.—approximately equals the number of Catholics. I have seen it stated that if we counted the whole Baptist constituency in the U. S., Baptists alone would equal the Catholics. We belong to the Northern division of Baptists. We are a million and a quarter strong. We are a great host, and we need a stronger sense of the mighty army that is striding ahead to make the Kingdoms of this world the Kingdom of our Lord and Christ. I'd like to preach to you on the worth of large interests to the individual. There is a thrill and power and joy that comes from the sense of large interests that none can afford to lose. Great men are made by large fellowships and mighty tasks.

I am told that David Lloyd George is politically hated all over Great Britain, but no man in the Empire knows so many great problems intimately and can get on with so many widely varying types of persons as the Premier, hence he is kept in power. Cause every one of these million and a quarter Baptists to become interested in our home and foreign mission fields; our publication and educational work; our Ministers' Benefit Board; let them become acquainted with our fine leaders east and west, and five years will put our Baptist work far and away ahead of any Christian endeavor known to us. It would amount to a crusade. Identify yourself in mind and heart with the great Baptist fellowship.

NORTHERN BAPTISTS ARE ACHIEVING GREAT THINGS

If any of you have ever had any pessimistic feelings about our Baptist work, or if you ever heard of any one wondering whether money was being spent wisely, just listen.

Did you know that our Publication Society has had 10,000 young people in 30 Summer Assemblies; 700 Church Vacation Bible Schools; 1,000 Institutes and Teacher Training Conferences; and 5,000 in Teacher Training and Correspondence Courses.

The Field Workers of this same organization visited about 160,000 families last year and distributed without cost more than 13,000 Scriptures, besides selling nearly 15,000 Bibles and Testaments. Nearly 1,000 conversions are reported by these workers. The Publication Society has already published the whole or part of the Word of God in fourteen different languages. Think what the Tyndale Bible meant to the Reformation in the fifteenth century and estimate the power of the Publication Society. This is just a flash to discover your knowledge of Baptist Publication work and your efficiency as a Baptist.

Think of our great Home Mission Society. Draw an imaginary line from the northwest corner of Minnesota to the southwest corner of Illinois, and beginning there draw another out to the Atlantic ocean just including West Virginia, and up on the northeast section of the U. S. you will find 75 per cent of all the foreigners in our land. Now consider what it means to have established that International Seminary at Orange, N. J., for the training of Baptist workers. In two years the attendance has increased from 19 to 61. Six or seven different nationalities are now represented in the student body. Besides this school this Society has established just recently 24 houses for Community Center work and projects 12 more in the near future. Sixteen meeting houses built last year; 16 schools supported in the South. Just think of one of the schools—Bacone College for the Indians, 21 tribes of Indians represented in its student body. The parents of very many of these youths were born in paganism and reared in savagery. Already 59 per cent of the Kiowas are church members. Think quickly of the Mexican mission in the U. S. where more Mexicans were baptized last year than in all of Mexico itself. These items are only the slightest suggestions of what the Home Mission Society is doing, but how it quickens a really Baptist pulse.

(Dr. Wright did not particularize the work of the Woman's Home Mission Society for the reason that in his team this work was ably presented by Mrs. Judd as its representative. If more speakers would introduce MISSIONS as he did in the next paragraph, it would add thousands to our list.—Ed.)

THE WAY TO PRESENT "MISSIONS"

Dare I start telling what our Foreign Mission Societies

are doing? Have you September MISSIONS? John R. Mott has said since his recent return from China that the renaissance taking place in China transcends that which occurred in Europe. He says he has never witnessed such an inspiring spectacle as the mental awakening, hunger, courage, seriousness of the Chinese. They are after reality. Then listen to a letter from one of our missionaries in China (MISSIONS, p. 497). Our mission schools are full. Many baptisms reported in several of our stations. More than 12,000 baptisms reported on our mission fields during the last year. Dr. Lerrigo witnessed the baptism of 380 converts one Sunday morning in Africa. Another station in the Garo Hills, Assam, reported 634 baptisms. Five out of 19 mission schools in Assam reported 300 baptisms. Way north of Kengtung, Burma, since January, 1922, more than 2,500 baptisms are reported. These two societies have approximately 900 missionaries who are assisted by about 7,000 native helpers. Think what this means in a day like this!

Certainly you do not want me to start telling you of the great new undertaking of Northern Baptists for our entire ministry and missionary force, past and present. Eleven years ago there was no Ministers and Missionaries Benefit Board. Today we have nearly \$10,000,000 in that fund. Last year we aided 1,300 individuals each month, to say nothing about cooperation in building up pension reserves for men in active service.

Baptists are not dreaming of days to come. They are now doing a mighty and world-wide work for God. We ought to be impressed by the great volume of work actually being done now, but we ought also not to fail to get the impression of what this promises for the future. God's work is all cumulative.

THE LURE OF THE FIELD

The world-field never had such lure for Baptists as it has today. It is always the man who is achieving the most that has the largest vision of possibilities. The goals of the New World Movement were not born in a headquarters office. They were fixed on the fields of action where the battle is the strongest and where the victories are gleaming on the horizons. Discover what we are actually bringing to pass, and tell me if you think we shall draw back to lesser goals. If so, then the law of cause and effect has gone awry.

What will take place among Baptists when their missionaries and missionary leaders and the great constituency through them find whole empires deserting their old gods and seeking after spiritual realities?

What will transpire among Baptists when souls are turning in more than pentecostal numbers to the Lord Christ?

What will happen among Baptists when they know that at a time when books and magazines are printed in unprecedented quantities, yet the Bible is the best seller of them all; when they know as they do that the entrance of His Word giveth light, yet 27,000,000 nominally Protestant youths under 25 years of age are under no Bible instruction.

Will they fix lesser goals? Will they be content with half reached goals? I tell you with all emphasis "No!"

I believe the lure of the field draws Baptists because Baptists have a life, a mission, and a message. God is with them and the world before them.

THE WAY TO VICTORY

First of all, let us keep the proper perspective. We are out in the great endeavors of the Kingdom because of the redemption that is in Christ Jesus. We are not out because of some great "movement." We are not out on account of an effort to raise a great sum of money. We have a great Saviour. Men never needed a great Saviour more than they need Him now. The opportunities were never so great and favorable for making Christ the Redeemer known as just now. This is the mighty impulse which sends us forth.

Cooperation is a great necessity in such a vast enterprise. It ought to be looked upon as a wonderful privilege. The richest possessions any man can have is a Christian fellowship. As I travel about this country and find the numbers of noble Baptist men and women, I think over again and again what a wonderful privilege it is to be associated with them in great endeavor. Every Baptist who enters whole-heartedly into the cooperation of our splendid denominational dreams and passions and sacrifices is a bigger man for the privilege. It is also necessary that we cooperate. None of us working alone, no church working alone, no state convention working alone, can do its largest work. We all need one another. By joining our prayers, our lives, our money, we can be a mighty power in the world's gospel effort. And I am sure none would desire to be a hindrance to success by withholding his life or means.

Stewardship will help us to win. If this world is ever won from sin to holiness God must win it. God wins when He can have His way with men. He has never failed on that basis. His way with your spirit. His way with your will. His way with your time. His way with your strength. His way in your friendships. His way in your business. His way with your money. If God cannot have His way with you, both you and He are robbed of power. You need God and God needs you and all of you.

The Mission Spirit Vital to the Church

(From "The Nature and Purpose of a Christian Society," by T. R. Glover)

THIS brings us to the yet larger question of the pagan world—of the vast masses of men and women and children, "for whom Christ died," for whom His Church does—nothing. If anything that has been said in the course of this lecture means anything at all, if there is any truth in Jesus Christ or any meaning in the story of the Church and its witness, if Christ belongs to humanity, to the whole of mankind of every race, surely the need of the world, lying in darkness, must press upon every Christian society. If Christ is anything to us, what of the regions beyond? Is not this the one thing which He asked His disciples to pray about? Is it tolerable to think of "Him who loved me and gave Himself for me," who also loved Negro and Chinaman and gave Himself for them, and to realize how little we do to help Him to find those he seeks? Think of the need of the human heart—*Tu nos fecisti ad te, et inquietum est cor nostrum donec requiescat in te*—* of its restless and broken grandeur, of its crying out for God. "Is it nothing to you, O ye that pass by?"

* Thou has made us for Thyself, and our heart is restless until it rests in Thee—*Confessions*, I., 1.

Cheering Reports from the Promotional Conferences

MAINE

A Maine correspondent says: "The impression made by these friends who came to us was in every way wholesome. The conference was regarded as of very great value. Dr. Lerrigo, Mr. Hill and Mrs. Goodman were kept quite busy and did good service. Dr. Fowler gave a good address and left a good impression. Dr. Lerrigo presents the work on the foreign field vividly and impressively and wins favor."

MASSACHUSETTS

Dr. Hugh A. Heath says of the Conference held in Worcester September 20-21: "It was in many respects a notable conference. It was well attended by the officers of the societies and boards resident in Massachusetts, and especially by the members of the Boards of Promotion in the various Associations of the state. One of the chief values was due to the fact that it was held early in the year, thus enabling us to get our promotional work under way at an early date."

INDIANA AND OHIO

W. H. Bowler reports, September 29: "Had a wonderful meeting in Indianapolis. Church packed all day. Denominational leaders delighted over result."

"Had a great meeting in Columbus, Ohio. Twenty-four out of thirty Associations had delegates present. Response was splendid. Many say it was the best conference ever held in Ohio."

MINNESOTA

Dr. J. J. Ross reports: "Have just returned from Duluth. We had splendid meetings in every place, especially in St. Paul and Minneapolis. The interest seemed to grow from the beginning to the end."

E. H. Rasmussen of Minnesota says: "I believe the type of conference conducted under the auspices of the General Board of Promotion is a good investment and very much worth while. The conference held in Minnesota awakened enthusiasm for our denominational program and was a real inspiration to churches reached by the teams through representatives present. The enclosed Bulletin shows how one wide awake pastor felt about the matter."

The Bulletin, that of Trinity Baptist Church of Minneapolis, Rev. W. E. Woodbury pastor, has the following notes on the Promotion Conference: "Our church was represented Wednesday afternoon and evening at the Twin City Baptist Promotion Conference. The meetings were a decided inspiration. Our denominational leaders spent their time not in crying 'Crisis,' but in presenting some of the facts of our world-wide enterprise that arouse Christian devotion and stir up generosity."

Then this on "The Cost of Delay in Meeting Pledges": "Last year our Foreign Mission Society alone spent almost \$24,000 for interest on money borrowed to meet current obligations because so many who have pledged to the New World Movement and who are paying their

pledges were careless about paying promptly every month. Missionary families like the Longwells of Assam, who are sorely needed at their stations, are having to remain another year on furlough to save the \$2,000 expense of their return. Most of these families might return this very year but for this interest item, due largely to carelessness of friends of the work. Let us pay up our New World Movement pledges to date at once."

"Record Year in Evangelism." "In the ten great missions of our foreign societies last year 12,174 converts were baptized. This is the best year in evangelism since 1906, and nearly double the number of converts of the average years in the past. Only lack of funds prevents an even greater work. Mr. Longwell told of Naga tribes begging for Christian teachers and leaders to come with the truth that will set them free from bondage to the age-old custom of head-hunting. He also said there are fifty million untouchables in India who have been abused by Mohammedans and Hindus for centuries, but who are being brought over to Mohammedanism and Hinduism for political reason today, who might easily become Christians if there were missionaries and teachers to instruct them."

(This shows what interest the facts create, and it is to spread just such facts that MISSIONS exists.—Ed.)

THE FAR WEST

Dr. Peter C. Wright reports from Portland, Oregon: "Phoenix, Los Angeles, Selma, Oakland conferences had fine attendance. Wonderful spirit everywhere. Teams fully organized and plans matured for carrying program to the local church in each state. Our team traveling every night, and keeping fit in spite of heat experienced in the south."

ARIZONA

From Arizona this report comes from H. Q. Morton of Phoenix, the General Missionary and Corresponding Secretary: "A more helpful conference we have not had in the state since I have been here. Every member of the team delighted the whole conference, which meant much to us in the advanced program of our work. I wish to thank you for sending us Dr. Wright, Eubank and Francis, also Mrs. Judd and Miss Huston. We had splendid attendance in representatives from every section of the state, and virtually all of the board members of the Convention."

NORTHERN CALIFORNIA

As introductory to the work of the coming months, our Convention field has been visited by a team of five workers representing the General Board of Promotion. This team consists of Dr. Peter C. Wright, Dr. M. D. Eubank, Dr. James A. Francis, Mrs. Orrin R. Judd and Miss May Huston, and is one of four teams holding some fifty conferences in different sections of the territory of the Northern Baptist Convention.

Two meetings were held in our Convention field, one in the San Joaquin Valley at Selma and the other in the

Tenth Avenue Baptist Church at Oakland, and both were declared by members of the team to represent the high water mark of all the conferences held thus far. To the surprise of the visitors from the East, they found the Promotional Program already set up and the majority of the churches planning to shape their work along the lines suggested. The meetings throughout were deeply spiritual and, instead of being a cut-and-dried affair, there was evident a disposition on the part of all who participated to emphasize the need of deep spiritual life among our churches, and that the whole program must be approached from the standpoint of the Lordship of Jesus Christ and the stewardship of life.

Emphasis was placed upon the fact that money was not the first object of the program, but the development of personal character in the individual Baptist and the churches. Literature and missionary education were stressed as agents for the instilling of missionary knowledge and consecration into the minds of the children and young people as well as the adult portions of the congregations. The members of the team made it very emphatic that they were not coming to the churches in any other spirit than that of cooperation and that of helping them to set up the denominational program.

All of the meetings were void of set speeches and partook more of the nature of a conference, each speaker expressing his willingness to be interrupted at any point where questions occurred to members of the audience.

Dr. Peter C. Wright, as captain of the team, went into the details of the plan for the survey and answered the criticism that the plan was the product of the minds of a few individuals in eastern offices by showing that the whole program was built up from suggestions and information obtained from the entire field, both home and abroad. Mrs. Judd gave one of the evening addresses and Miss Huston presented the very important phase of Missionary Education.

The climax of the conference was reached on the last evening when addresses were made by Dr. C. W. Brinstad and Dr. James A. Francis. This evening's session was preceded by banquets, one for the men and one for the women. The large attendance of representatives from the churches indicates the growing interest in the Convention field in the great program. As was emphasized time and again by various speakers, much of the difficulty in getting churches and individuals lined up with our program is due to the fact that there is a lack of knowledge and information.

The Cycle of Prayer was recommended for the use of the members of all churches, and it was urged that pastors take steps to get each member of their congregations to use this folder. The value of these conferences will be wasted unless those who were present will put into the life of the churches the suggestions that were given at the conferences.—*Northern California Bulletin*.

Evangelism and November

In the year's promotional program November is the month assigned for special evangelistic effort. MISSIONS only a few months ago had a special issue on Evangelism, which will still be found valuable for reference and use. While this issue is not specifically devoted to the subject, it contains much matter that illustrates the actual progress of the work in our mission fields and churches. The note of evangelism is sounded in all our conferences

and gatherings. The dominant thought put forward everywhere is the spiritual, not the financial. Not that giving is not essential to the Christian life, but that it is not the primary truth to be emphasized. The fact is apparent that there is in our churches a soul hunger, and as this is satisfied all other needs will be met. The evangelistic message will, if faithfully proclaimed in all our pulpits, result in the quickening of the spiritual life of the members and in the salvation and ingathering of many souls. This month ought to be a month of rejoicing and great blessing.

A New Kind of Centennial

On September 21st occurred the one hundredth anniversary of the organization of the First Baptist Church of Indianapolis. Very naturally the church expected to have a celebration worthy of such an anniversary and nearly a year ago a centennial committee was appointed to arrange a program. When the program was outlined it was found that to celebrate in a manner worthy of the church would cost a great deal of money.

The past year has been one of financial depression and the church's quota of the New World Movement fund had not been reached. So the question arose, "Have we any right to spend thousands of dollars upon ourselves in a celebration that will last a week and then possibly end with only a fragrant memory that we tried to honor the men and women of the past?"

The consensus of opinion was that the First Church of Indianapolis with its splendid history could not afford to pass by such an event without doing something big to honor the heroic, unselfish men and women who built their lives into the work of the church in the earlier years of its history, and, at the same time, endeavor to meet present conditions. So Sunday morning, September 17, the pastor, Dr. Frederick E. Taylor, at the close of his sermon proposed a Centennial Observance that would last six months beginning with October and ending with Easter Sunday. He proposed a celebration consisting of Service and Sacrifice and suggested the following goals to be attained:

THE CENTENNIAL YEAR

First, the church to be permeated with the Spirit of Evangelism and at least 100 souls to be won to Christ and baptized into the fellowship of the church by Easter Sunday.

Second, that the average attendance at the prayer meeting service be increased to 250.

Third, that 250 new members be added to the church roll.

Fourth, that the average attendance at the Bible School be raised to 750.

Fifth, that at least 500 of the membership be enrolled as tithers.

Sixth, that the average attendance at the B. Y. P. U. meeting be made 150.

Seventh, that the church raise \$100,000 this year for the work of the organizations in the New World Movement, and at least \$30,000 for current expenses.

The program as outlined was unanimously and heartily adopted by the great congregation present and a committee of one hundred has been formed to carry its proposals into effect. The program will take the place of a centennial.

When Sand Became a Rock

THE STORY OF A HEATHEN WHO BECAME A CHRISTIAN

BY ABIGAIL L. BOGGS



SAYANNA was a young man twenty years of age who worked as a butler in the English Military Club. He could read and write a little and was drawing a fairly good salary of about \$5.50 a month. He was married to a little girl several years younger, and both lived with Sayanna's parents in a village a short distance from the Mission bungalow in Secunderabad. All were heathen.

Sayanna first heard the gospel through the Christian preachers in the bazars. Becoming interested, he came to our church services on Sundays. A short time later he asked for baptism. When his parents and relatives observed his interest in Christianity they began to persecute him. In consequence we lost sight of him for a time.

After a few months he came to services again and this time with greater earnestness. One day he came to the missionary and said, 'I want to be baptized. Jesus is the only Saviour and I want to confess Him before the world.' A few questions showed that he was really in earnest, and we asked when he wished to be baptized. He said, "Once before I asked for baptism, and as soon as my relatives began to persecute me I gave up my purpose. Now I mean business. I have told my relatives and they will begin their persecution again. Give me a week's trial. If I can stand their persecutions this week without recanting, I will be baptized next Sunday." He did not ask for our protection or our help. He was willing to go through the ordeal by himself. This was Sunday. After the morning service he told his Christian experience before the church. We have never heard such a convincing Christian experience given by a new convert. His face glowed as he told what Christ had done for him, and he could scarcely contain his joy. The church received him without a question, and the time of his baptism was set for the following Sunday.

His persecutions began immediately. In the afternoon about two hundred of his caste people and relatives gathered from all parts of the city into the little street where he lived, and they brought their religious teachers and books with them. They set Sayanna in the midst and began to taunt him and to argue with him, and to try to convince him from their religious books of their superiority, but he tore the books from their hands and tossed them out over the heads of the crowd into the street, saying, "I will never have anything more to do with your religion. I am done with it forever." For three hours or more they worked with him in this way, and he stood firm as a rock.

Then they brought his old father and he entreated him not to leave him in his old age, and with tears begged him to recant. But Sayanna said, "Father, I will not leave you if you will let me stay. I will work and support you till you die, for thus our Bible says that we shall do, but I will not give up Jesus Christ." Then they brought his mother and said, "You must choose between Jesus Christ and your mother." She threw her arms around him, and with dishevelled hair and sobs and

shrieks, as though mourning for the dead—as only an Oriental woman knows how to do—she pleaded with him, reminded him of all she had done for him from babyhood, and prostrating herself at his feet, begged him not to leave her. He quietly put her from him saying, "Mother, I will not leave you, but if it is a choice between you and Christ, I choose Christ my Saviour." Next they brought his little wife, a mere child, and said, "Now choose between your wife and Jesus Christ." He knew what that would mean. For the rest of her life, according to Hindu law, she would be a despised widow, hated and cursed by everyone. He looked at the helpless little mite, crouched on the ground, for a few moments, and then straightening him self up he looked to the hostile crowd waiting for his decision and said, "If you will let me have her I will love and cherish her as long as life lasts, but if I cannot have my wife and my Saviour both, I choose my Saviour."

They saw that they had done all that they could do to persuade Sayanna, and had failed, so now they turned upon him in disgust, anger and maliciousness. With abusive words the crowd struck him, kicked him and spit upon him, and treated him with every insult that they could think of. As for Sayanna, when he was reviled he reviled not again, when he suffered he threatened not, but blessed his persecutors, calling upon God to forgive them. Finally surfeited with their own anger and its futility, the crowd gradually dispersed, leaving him alone, but stronger in faith and more glowing in love than before.

The next morning we were gathered in the Mission bungalow for conference and prayer, when suddenly Sayanna appeared among us. His first word was, "I've had all that the Saviour had but the nails." Then he told all that had happened the afternoon before. "Now," he said, "my parents have taken away my wife and have driven me from my home; my father has beaten me with his shoe (in this country this is the most shameful punishment that can be meted out to anyone), and driven me away, forbidden me even to return to their street again, but no matter, I still possess more than they can ever take from me or give to me. I have my Saviour, and He has stood by me through it all."

All during that week he was sorely tried. Whenever any of his people would see him anywhere, they would abuse him and treat him shamefully in every way that they could, but he was firm through it all.

At last the following Sunday came. As the hour for baptism drew near Sayanna was nowhere to be found. The congregation had gathered at the church and among them was a large number of British soldiers who used to come every Sunday for parade service in full uniform of rifles and bayonets and ammunition. There were two candidates for baptism, a British soldier and Sayanna. but when service had about come and Sayanna was nowhere around, Mr. Boggs jumped on his bicycle and rode up to Sayanna's village. When he got to the house, he found the mother sitting outside, and as soon as she saw

him she became very excited and before she was asked a single question began saying, "O, I don't know where he is," repeating it many times with great agitation. This proved that she did know, but as there was no time to search for him then, there was nothing to do but to return and begin the service.

It took Mr. Boggs a few minutes to get ready and he had just begun the service by the baptistry under the trees, when there was a commotion. In came Sayanna running, out of breath, very excited and not far behind him a crowd of his caste people. It had evidently been a race between them. Without stopping to ask him the reason, we had our schoolboys prepare him for the ordinance while the first candidate was being baptized. When his turn came, with a face radiant with happiness, he almost ran up the steps of the baptistry and into the water. It was a moment of victory for our Lord.

What of his caste people who had come running after him? Each one of them had come armed with stones and rocks to stone Sayanna and the missionary if he was baptized. When they saw the British soldiers, their courage failed them and they let the stones drop on the ground and simply stood silently watching the service.

But where was Sayanna when the missionary couldn't find him? Afterward we learned the story. The relatives of Sayanna had previously bribed the police to take Sayanna by force when he was on his way to baptism. And as he passed the police station they caught him, stripped him of most of his clothes, bound his hands and feet and were about to throw him into a well, when a preacher and another Christian man passed the police station. The policemen became afraid that the Christians were on their track, and then when they saw Mr. Boggs pass on his bicycle, they thought surely he was on the search. Their courage failed entirely, and they cut

the bonds of Sayanna's hands and feet. As soon as he was free he ran for his life down to the church followed by his people.

After his baptism he came and said, "The old life and religion are gone forever. I am a new creature in Christ Jesus and everybody knows it. Now I want a new name. Sayanna is a heathen name. I want to take the Christian name of Peter." He didn't know that Peter meant "rock," but when he knew, he was more than glad, and said, "Yes, Sayanna was like sand, he recanted when persecution came, but Peter is a rock, he will stand firm to the end."

His troubles were not at an end. Their persecutions continued whenever his people could get a chance at him. They would not let him come home, nor even come into that street. If his father saw him anywhere he never lost an opportunity to abuse him and strike him with his shoe, but Peter never once retaliated, and never ceased to tell his abusers about his Saviour. For six months they did not allow him to see his wife. But after that their opposition grew gradually less and less, and the father finally said, "Well, we have done all we can to bring you to your senses, but we see we can do nothing to get this foolishness out of you, so you might as well come back to our home and we will give you your wife back to you again."

Finally he was fully restored to his family. He has never ceased to be a shining witness to the truth. It was his practice every day, as soon as he finished his work in the club, to go to the bazar and preach. He never asked for pay. His wife is now a Christian. They have left their heathen parents' home and Peter has left his work in the club. At present he is in the Mission employ as a regular evangelist.

Thus sand became a rock!



An Episode in Evangelism

BY F. C. WILCOX OF NINGPO, EAST CHINA

"YOU!" I exclaimed, almost with a note of unbelief in my voice, "You want to be baptized?"

"Yes," in a quiet voice.

"But—!" The remembrance of his past opposition to all attempts of his student friends as well as his teachers to win him to Christ came up before me like a cloud of doubt. He was the leading non-Christian student in the school, popular, versatile in ability, a member of the senior class and its president, first-prize man in oratory, always on the Y. M. C. A. Cabinet. His qualities made him a conspicuous target for the members of the Personal Workers Group. Yet he was so very Chinese, that is, a lover of the classics, clinging to the old beauties of a lost Golden Age. Like all such, he was meditative, thinking much, speaking little.

He had previously asked for permission to stay in the school during vacation.

"But you have a home, and a comfortable one," I protested. "Besides, you know the rules of the school."

"Yes, I know," a little plaintively.

"Then why don't you want to go home like the other students?"

"Well, you see," with an explosive effort, as though

summoning his strength for a final effort, "you see, my mind is all disturbed. I want to be where it is quiet, where I can think upon the deep things of life. This Student Movement of ours has started up things in my mind that I never thought of before and I don't know what to make of them. Please let me stay."

"Well, I never—!" I was about to express my disgust for a boy in his teens who wanted to sit around and mope, for it sounded like that, when other boys were anticipating vacation and were getting ready for the great event of the year, Chinese New Year's Day.

"If you can't let me stay here, I'll go off to some temple and stay with the priests. My home is too crowded, no privacy, no freedom from interruption. I must be alone."

This, as a final argument, was effective. I gave my consent, but with the cloud of doubt still about me.

And then one day came the request, "I want to be baptized."

So it happened on the following Sunday that a little company of sympathetic believers trailed down to the canal. In its cold waters, before them all, I put the bold question, "Si-tsang, ng siang-sing Yiae-su ming-deo feh?"

And as boldly came the answer, "I do believe."



"I WAS GLAD WHEN THEY SAID UNTO ME, LET US GO INTO THE HOUSE OF THE LORD."—PS. 122 : 1

Too Tired to Go to Church

DEDICATED TO THE NATIONAL COUNCIL OF NORTHERN BAPTIST LAYMEN

I

JOSIAH JONES, his friends all knew, was a very busy man; His life was laid out on a straight and systematic plan; He always knew just where to stop, and just where he began. He did his work, he was no shirk, was e'er the last to quit; However much he had to do, he somehow managed it, And with a lazy man he had no patience—not a bit. That is, on six days of the week he kept up steady grind, And boasted that he never let his business run behind. But on the seventh—well, that day, if truth must be confessed, He looked upon as solely meant to be a Day of Rest. As such, he said, it was designed, commanded and decreed By Wisdom Infinite to meet the human creature's need. Jones rung the changes on this line, and came out very strong On Sabbath desecration as a monumental wrong; But no more wrong, quoth he, to pass the day on pleasure bent, Than when in churchly service overmuch of strength was spent. Those feeble folk with consciences which only could be eased By going to church—why, let them go; let each do as each pleased.

The Sabbath was a day of rest—he'd made a Scripture search— And as for him, he knew he was too tired to go to church.

II

Now, Jones was honest in his view, or thought he was, no doubt; The subject he had studied, and had reasoned it all out. He had the Scripture on it pat, could glibly quote each verse, And lay down the Mosaic law, with emphasis on its curse. He granted that the church was good, and ought to be sustained, Though how it could be if all did as he did, and refrained From attendance on its services, he had not yet explained. He didn't object to preaching, thought it doubtless did some good,

And furnished those who needed it with spiritual food. He rather liked the Sunday School, and sent his children there; Encouraged Mrs. Jones, as well, to meet for praise and prayer; And thus desired, by proxy, in a way to have his share. But when it came to going—there he left things in the lurch, For on Sunday morn he always was too tired to go to church.

III

This tire is a peculiar tire, without a parallel; It seizes one at certain times, and lasts a certain spell;

About two hours its limit, and the spasms quite severe Until the church bells cease to ring and vex the atmosphere. The crisis passed, recovery is sudden and complete, And the sufferer is ready for the richest stuff to eat. Indeed, the Sunday dinner is the one thing that is sure To work for this remittent ill a safe and speedy cure. The afternoon is free from any symptom of distress, For car, or golf, or drive, or walk, or any mild excess; These things are truly restful; but the nervous tension snaps When the sound of evening church bells brings the patient to relapse.

The spasms now are shorter, and relief is quickly found When for social chat and cheer a fellow-sufferer drops around. Their gossip very likely tends some character to smirch, But it cures the week-worn man who was too tired to go to church.

IV

Jones represents a multitude of very busy men, Who work with might and main for gain the whole week through, and then

When Sunday comes are so outworn with competition's strain That they must rest—in order Monday to plunge in again. They leave no time for worship, or for thought of higher things; The Sunday paper to them all the world's mad doings brings; The Sunday mail helps business cares on quiet to intrude, But this, of course, is restful, and puts one in easy mood. The only thing that really is too hard to undertake Is the getting up to breakfast, and the effort one must make To be ready for a service at eleven of the clock— That's a thing that gives the nerves a most unpardonable shock. In other words, and honester, this principle holds true, That each can find a way to do what'er each wants to do; While things one does not want to do, however good they are, Upon the nervous system strike with paralyzing jar.

V

But there's one thing to consider: there will come a day of rest, When no business, cares, or churches will the selfish soul molest; When the parson in perplexity will try to find some hope For the soul that had no heaven in its earthly horoscope; When still at last, no more engaged in mammon's greedy search, The lifeless lips refuse to lie: "Too tired to go to church!"

—HOWARD B. GROSE.

The Voice of the Chinese Church

BY HELEN BARRETT MONTGOMERY

THE recent All-China Conference held at Shanghai demonstrated the rapidity with which the Chinese Christians are coming to the front in determining the policy of the Chinese Church. Christianity has evidently taken root in China. It is an indigenous affair. It is not going to develop according to the views of English or American Christians, but it is going to take the form which the Chinese give it. Nothing was more evident than the domination of the Chinese delegates, at the Conference. Two of the reports of Commissions were purely Chinese products—Commissions 3 and 4—and these were the outstanding documents.

The following quotations from the reports of Commissions 2, 3 and 4 will indicate the social viewpoint held very strongly by the Chinese delegates:

"The church, by all means in its power, shall bear witness to, and secure the recognition of, such fundamental Christian principles as:

"1. The inestimable value of every human life; involving the duty of safeguarding the individual from conditions and hours of labor directly injurious to life, and the recognition of the right of the individual to a certain amount of leisure and to opportunities for development and self-expression.

"2. The dignity of all labor, whether skilled or unskilled, that ministers to the common good; involving the right of every worker to a fair reward for labor performed.

"3. The brotherhood of man; involving the conception of cooperation in service, and such mutual relationships in industry as exclude the selfish exploitation of labor by employers and capitalists,

"That the church further emphasize the responsibility of every Christian to apply these principles to whatever relationship he or she may sustain as a producer, consumer, employee, employer or investor." (Commission II, 94.)

"The object of Jesus is to organize the whole of society on the foundation of love. The social needs of China today differ from the needs of the time of Christ in Judea. The needs of other countries also differ from those of China, but the reform of society in China is most urgent, and love should be the foundation of the new social structure. This is the glad tidings of Jesus to the Chinese people today." (Commission III, 22.)

"China's response to the social message is unique in history. . . . Any organization that will unselfishly promote social uplift, show men the way to secure larger results for themselves and their fellows in life and happiness, will find a ready response on the part of the Chinese. . . . Whether or not philanthropy in the future, and health work, sanitation, and general reforms, will be considered as springing from Christianity, or merely scientific and materialistic, depends to no small extent upon the social workers of the present hour and the immediate future." (Commission IV, 27.)

These things could not be clearer or better stated, and it is equally necessary for America as for China to understand and to emphasize them. The report of Commission 3 contains a strong statement in regard to the inspiration of the Scriptures.

"We believe that since the Bible is the word of God, the truth of God fears no test. It can stand any investigation of a reverent heart. We wish to make known that we fear no application of any genuine scientific method to the study of the Holy Scriptures.

"But we wish to make it clear that the study of the Holy Scriptures should not merely be for its literary or intellectual interest, but should mainly and primarily be for the guidance of actual living. We as a church hereby renew the pledge to follow the light of Holy Scripture in our individual, social and national living. . . .

"The Bible is not a textbook or a mere history; it is wholly a religious book. If the Bible is studied with a reverent heart and religious spirit, there will be discovered in it endless treasures, and the longer the search the greater will be the pleasure of the seeker. (Commission III, 5, 24.)"

One of the startling statements of Commission 2 is as follows:

"We feel that, so far as the coast provinces of China at least are concerned, the end of the mission enterprise as now organized is near enough to affect vitally all future mission policy. All new work in these regions now contemplated should be projected upon the assumption at an early date of Chinese support and control. (Commission II, 2, 4, 6.)"

Many supporters of missions have almost unconsciously expected their work to go on indefinitely. Now we are told by the Chinese themselves that the end of the mission enterprise as now organized is near. This makes what we do in China in the next ten years enormously important. The time to influence that great awakening nation is *now*. The opportunity is *today*. We can not be sure of the future. It may be that our opportunity missed now will be gone forever. What we do may enormously accelerate the coming of the Kingdom of God, or may disastrously retard it. It is a time for prayer and heart-searching and generous giving.

A careful and thoughtful reading of the full report of this history-making Conference is one of the duties and the privileges of every forward-looking minister and leader in the Baptist denomination.

The conditions in China call for readjustments in the administration of Christian work in that country, and far more must be left with the Chinese leaders. Western churches and the Mission Boards must work *with* the churches of China rather than *for* them. While perplexing questions will arise, let nothing obscure this glorious fact—Christianity has taken root in Chinese soil, and it promises to become indigenous more quickly than we had expected. All in all, we have reason to thank God for what we are seeing and hearing. The rapid developments will present new problems for missionaries and Mission Boards, and the supporting churches may at times be disturbed, but as the meaning of recent movements is comprehended we shall rejoice at what God is doing in China, and we shall join in thanksgiving that we have lived to see the day when the Chinese Christians lead off in securing the fulfilment of their vision, "*CHINA FOR CHRIST.*"

"Give as unto the Lord"

"Rush a Ship to Russia"

AN OPEN LETTER TO THE READERS OF "MISSIONS"



DEAR FRIENDS:

There is to be another "SHIP OF FELLOWSHIP," and the great relief achievement of a year ago is to be repeated. Multitudes of Baptists will welcome this second opportunity to come to the relief of suffering humanity in Europe. Indeed, from all reports received, the churches who participated in this relief plan last year derived so much satisfaction and received so much blessing from it that they will respond enthusiastically and quickly to this second appeal.

While this issue of MISSIONS was going to press the Foreign Mission Board was holding its regular October meeting. One of the items of business was the presentation of urgent, imperative appeals for clothing relief in Russia. After long consideration the Board decided to request the denomination to respond to these appeals and *forward another shipment of clothing to Europe*. The Woman's Society is heartily endorsing the idea. Dr. Grose has therefore very courteously delayed the printing of the magazine in order to permit the inclusion of this announcement, for this issue is the only one which will reach the readers of MISSIONS in time to enlist their cooperation.

The need in Russia is beyond conception. The disastrous famine left millions of people not only under-nourished but also without clothing, for in their misery they bartered every possible garment in return for food, so that they cannot survive the rigors of another Russian winter unless we come to their assistance. Last year nine countries were included in the distribution of supplies from the "Ship of Fellowship" and Russia received only her proportionate share. This year Russia is to have the largest part of all that our people contribute. The terrible need is indicated in reports and cablegrams received by the Foreign Mission Society, confirmed by our Commissioner J. H. Rushbrooke who arrived in New York this week, and substantiated by reports from the American Relief Administration of which Mr. Herbert Hoover is Chairman. That organization has kindly consented to transport without expense of ocean freight from New York all that our churches may contribute. The ship will probably sail the latter part of November.

The time is short and quick action is necessary. The readers of MISSIONS who had a part in the "Ship of Fellowship" a year ago will gladly respond in order to fill the second ship. Those who for various reasons did not participate are urged not to neglect this second opportunity.

Supplies most urgently needed include warm garments of every description, suits, overcoats, skirts, shawls, bonnets, sweaters, stockings, blankets and underwear. Do not forget the children! Mr. Hoover's organization has fed millions of children during the past year in Russia, but they are sorely in need of clothing. The weekly denominational papers will publish full shipping instructions and all necessary information.

Inasmuch as the autumn months are known throughout the denomination as the Home Mission period culminating with the Christmas offering, it is earnestly desired that any response to this appeal on behalf of Russia shall not occasion a diminution of interest in the work and support of either of the Home Mission Societies or in the regular activities of the White Cross Circles.

For the American Baptist Foreign Mission Society and the Woman's American Baptist Foreign Mission Society,

WILLIAM B. LIPPARD, *Associate Secretary.*

HARRIET ETHEL CLARK, *Administrative Secretary.*

The Swatow Disaster and Its Immediate Appeal

FROM LETTER OF DR. A. F. GROESBECK OF CHAOYANG

THE destruction of property is very large. I think it will take \$10,000 to put Chaoyang back in shape. Our large chapel, except the east wall and foundations, is gone. The school building is unroofed. The compound walls of the two residences are down flat and it will require \$500 or \$600 to patch the roofs.

As regards the loss of life, that is so terrible that I dislike to mention it even after a week has passed. The storm began in the evening and continued till daybreak, an unprecedented length of time for a typhoon. The tidal wave came after midnight and after most people thought the violence of the storm was over. Coming down from Ungkung, I passed places where villages had been. There is absolutely nothing left now. In many places even the ground on which the villages stood is gone. Literally hundreds of bodies are floating about on the sea or lie on the shore unburied. The loss of life at Swatow has been great also, from drowning and falling buildings. One village of some 20,000 inhabitants on the Ungkung field lost in those few hours one out of every ten people.

We are glad to say that none of the missionaries or other foreigners lost their lives. How they came through it all without loss is one of the miracles of divine Providence. How many of the Christians lost their lives it is too soon to say. My principal evangelist was killed in his home by falling walls and his whole family went with him. The chapel in that place is down and in a nearby place the preacher escaped with part of his family when the chapel fell. The headmaster of the school here at Chaoyang, upon whom I had depended so much in the past and whom I had expected to put in charge during my furlough, had his home in the same village as the aforementioned evangelist. His home is an entire wreck and with it went seven out of the family of eleven. The headmaster and one son were here at Chaoyang, his brother was at Swatow and one child was rescued from the ruins. All the rest are gone. When he got the news of course he was entirely crushed by the blow. I am hoping he will recover and still be able to take charge of the field, but this is all in the future. So you will see that of all places, Chaoyang is hit the hardest. The loss of property and life in many cases was caused by the junks being driven into the villages against buildings. Three heavy junks are responsible for the loss of our chapel here. If one of these had struck a dwelling house it would have been crushed.

As to the future, we are arranging to open the school at the regular time. We shall cover that part of the building for which we have the materials and will put up mat sheds sufficient to accommodate the rest of the pupils. Owing to the loss of boats, it is impossible to get sufficient building material, lime and tiles, to put our buildings in shape. We will have to build simply as these things become available. Prices of building materials have doubled and in some cases quadrupled. We had just begun the foundations for the new hospital building here. With the cost of building materials so high, it will be impossible to go ahead with it at the present time.

I suppose that in the end things will all work out for

the best, but the way before us at the present time is not very clear. Clouds and darkness cover the ways of divine Providence and we cannot now see how this is to work out to the advantage of our Mission. The only thing for us is to face the future with confidence and with the courage born of faith and hope.

FROM REV. B. L. BAKER OF CHAOCHOWFU

The Swatow region has been visited by the worst typhoon in its history. We had word while we were in the hills that the damage here was not very severe but I came down to see the condition of things. When I arrived at our hilltop, I was aghast and now I seem to be writing in a dream. When I really got to my senses my first feeling was one of gratitude that we all were away when it happened. It is ten times worse than I expected.

The first evidence of the destruction here was the strange look the place had from across the river. The medical room was flat, the roof of the house looked strange and the whole hillside appeared uncanny. And so it is. Beams, various parts of roof, tiles, parts of walls are scattered all over our yard on every side of the house. The tiles are gone from our entire roof. There is not a room that affords protection from the rain if it comes hard. Both closed-in ends of the front veranda are gone—glass, woodwork and all. The three doors to the kitchen and pantry are torn up as by a giant. Shutters are gone, in some windows not a pane of glass is left, the medical room is a complete wreck, and hardly a tree is left on the place. Some of the fruit trees were taken up bodily and all of the papaya trees were smashed. The whole hilltop is covered with debris. The boat was blown down in front of Miss Boss' door. The young pines were blown flat. That is the thing in brief. But I haven't told how it looks and seems. I can't tell it; I just feel it. It is terrible.

FROM REV. A. H. PAGE OF SWATOW

Our beautiful compound looks like what it is—the path of a tornado. Great pines are snapped off and thrown down and other trees are uprooted. Only four houses are livable and these have all suffered. The academy buildings being exposed to the terrible second half of the storm are all practically without roofs. Chinese on the compound were killed and injured by falling buildings.

Over 3,000 bodies have been taken up at Swatow and the number will probably reach 4,000; at Gua Sua probably 20,000; at Tsung Liu 4,000 or 5,000; at Tang Leng several hundred or perhaps 1,000; at Chie-Chiu 1,700; at Chaoyang several hundred and at many villages thousands and hundreds and tens till I fear the total will be 40,000 or 50,000.

A THANKSGIVING OFFERING

As individuals, let us make a special contribution for Swatow relief, in thanksgiving for mercies of the year. What more fitting than such an offering to the Lord?

"Oh, give thanks unto the Lord, for He is good; His mercy endureth forever"

We Believe!

That men are made for service, not for hatred,
That hearts are formed for loving, not for fear;
That God has given us His high commission
To bring good-will and union now and here;
That pride of place and power to dust shall crumble;
That graft and greed and tyranny shall fail;
That men as brothers shall put by suspicion
And only truth and justice shall prevail—

WE BELIEVE!

That righteous laws were made for our enforcement,
That we are guardians of the weakest ones,
That earth's long sorrow waits the day resplendent
When children of one Father live as sons,
Holding as His their talents, time and treasure;
That still the day of which the prophets told
Shall dawn in peace and love upon the nations,
Setting an end to wars and discords old—

WE BELIEVE!

That God has of one blood made all the nations,
Setting their boundaries of time and place,
Guiding the stumbling feet, the groping fingers
Till they at last shall find a father's face;
That Christ, before whose love all barriers crumble,
Calls us to share in His high enterprise,
Until from every kindred, tribe and nation
The shining towers of His Kingdom rise—

WE BELIEVE!

MARY W. VASSAR.

Chinese Soldiers and the Bible

Rev. Carleton Lacy, Secretary China Agency of the American Bible Society, says that by coincidence or otherwise the most effective fighting units in China today are certain divisions under Generals Wu Pei-fu in the north and Chen Chung-ming in the south—divisions that have almost literally been eating up the Scriptures. A few months ago Chang Tso-lin was reported to be holding an impregnable position in the western hills near Peking. Feng Yu-hsiang, the Christian Governor of Shensi, led his little army out of remote Sianfu, hurled it against Chang's Fengtien troops, and drove the invader back to Manchuria, begging terms of peace.

While that was taking place a missionary from Sianfu came to my office to pay for \$475 worth of Bibles, Testaments and Gospels, and to order another big consignment. He said that almost every soldier in Feng's army carries a Testament and the officers nearly all own leather-bound Bibles. More than that, they have set a style for the people of the city, who on every hand are buying the Book that has made an army not only tolerable, but decent and likable.

A passenger on a train recently was rather startled to hear two well-dressed gentlemen break forth into song, and more so when he recognized the tune and found that they were singing a Christian hymn. They were officers in General Feng's army, the division that "won the war" for Wu Pei-fu. A hymn-book and a Bible were their traveling companions on the train.



DELEGATES AND GUESTS AT YOUNG PEOPLE'S UNION CONFERENCE IN LODZ, POLAND

Back of soldiers at left: Mrs. Horak, "Mother of the Soldier," President of Soldiers' Mission and Treasurer of Women's Mission Work; Miss Martha Wenske, Missionary of our Woman's Foreign Mission Society; Pastor Wenske, Chairman Y. P. U. of Poland.
Photograph sent by Miss Wenske

"Laws of Livingstonia"—A Romance of Missions

THIS Narrative of Missionary Adventure and Achievement, by W. P. Livingstone, author of "Mary Slessor of Calabar," is one of the great missionary books. Perhaps it is sufficient to say that it equals in romance and interest and human touch that remarkable story of the woman who created a Christian community in Calabar. Here is another vivid illustration of the indefinable power of personality inspired by the love of Christ. Dr. Robert Laws is a founder of the Livingstonia Mission in Africa, whose Jubilee is to be celebrated in 1924 by the United Free Church of Scotland. He stoutly resisted the idea of having his life story written, but his Foreign Mission Committee finally convinced him that the needs of the Mission and the foreign work generally were above personal considerations. Mr. Livingstone was certainly qualified to be biographer, and he has given us a volume replete with the romance of missions and with the Christian spirit.

The Livingstonia Mission covers an immense area in Northern Nyasaland and Northern Rhodesia. So extensive is it that it would be easier for Dr. Laws to travel to Scotland than to reach the remoter stations of his field, and one missionary has to cover 2,000 miles to visit all his schools. Of his hero, the author says that "studying his life-story in days when heroic efforts and fortitude have become commonplace, one recovers the sense of wonder at what the human soul is capable of enduring. Few men in the missionary spheres of the world can have fought so long and gallant a fight against adverse conditions or achieved, single-handed, so much." The reader will be likely to agree. It is doubtful if any mission work was ever established under more continuous hazards, hardships and discouragements. Every chapter has the thrill of adventure and uncertainty in it.

The years of preparation disclose in remarkable way the providential leadings, and often remind of the experiences of Carey in getting an education. In the Scotch boy were the makings of a dauntless man. Incidentally, he notes that on his visit to London just before sailing for Africa, he heard Spurgeon preach. The influence which Sunday school teachers imbued with missionary spirit can exert, and that of missionary parents, is finely brought out in the early part of the story. How a mission board can dampen a candidate's ardor is also shown. The U. P. committee received Laws' desire to go to Africa with something of the same derision that the ministers bestowed upon Carey when he outlined the foreign enterprise.

This volume is filled with material for missionary readings—vivid descriptions, sensational incidents, travel sketches, exciting adventures, living-witness stories. Its reading inspires new faith, new appreciation of the wonderful saving power of the Gospel carried by living examples. We should love to follow through the long series of experiences involved in the founding and development of Livingstonia, so far as Dr. Laws was concerned, but space forbids. We must give this testimony, from the closing chapter:

"Looking back over your forty-five years of service, Doctor, what is the leading idea it has left in your mind?"

"God's guiding providence of His love, leading us and fulfilling His purposes and our highest wishes by ways we

knew not. I have suffered a bit, I confess, but when things were worst God was nearest. It was when I was in peril that I felt His presence most."

"Did you ever expect to see such a result as this?"

"Yes; I never doubted, even in the darkest days, that all would come right. I had God's Word for it, and that was enough for me. It did not matter, however, whether I should see the end or not; my duty was to plod on and do the day's work as well as I could. Duty is ours; success is God's. God has been very good to us; it has been His doing, and to Him is due all the praise."

That is the spirit of the missionary, and it is through such witnesses that the nations are being brought to Christ. This is a noble biography by a master writer. The publishers are Hodder & Stoughton, London, whose American representatives are the George H. Doran Company, New York. The excellent letter press is well illustrated; 385 pages, with map and index; \$3.



How They Collect 100 Per Cent on Centenary Pledges

The Megaphone, of the Saint Paul Area, published intermittently, gives the testimony of the pastors of ten churches which are paying their pledges in full. They say that this is the way they do it:

1. Determination, information, and consecration.
2. We keep our people informed on what is being done with their Centenary money and what dividends their investment is paying. We emphasize Stewardship.
3. We have a most efficient finance committee, led by a financial secretary and church treasurer who are careful, far-seeing business men, and who are enthusiastic believers in the Centenary.
4. We keep the pledges collected up by personal solicitation. The old-fashioned way of just keeping everlastingly at it is the best plan.
5. Letters remind subscribers of approaching 'pay up' day. Personal effort by the pastor and finance committee.
6. An earnest attempt to collect 100 per cent on Centenary pledges.
7. A Centenary treasurer who keeps record of payments made and due.
8. By keeping alive the Centenary and missionary spirit in the church and Sunday school.
9. A Centenary illustrated lecture or sermon once each quarter.
10. We talk Centenary, use the posters, literature, and stereopticon slides suggested by the program of the office.

In place of Centenary, the Methodist Episcopal Movement, put New World Movement, and these ten promotion points will answer exactly as well for us. Everyone is an essential round in the ladder of success.

What ten Baptist churches will test it?

Entre Nous—Sanctum Chat and Comment

Among the recent Sanctum visitors, welcomed with unusual pleasure, was Dr. Benninghoff of Japan, who occupies a unique position which he has made for himself in the Imperial University of Tokyo. Probably no individual professor or teacher reaches more students with personal influence than does he, and it is a Christian influence and so recognized. He has the privilege of teaching his Christian faith—a privilege accorded him because of official recognition of the high character developed under his life-example and instruction combined. Happy the Japanese youth who find a home in his Christian hostel! Dr. Benninghoff is taking his furlough year at Rochester, where he has a son in the University and another in high school. He was interested in a proposal made to him regarding some articles of value on certain phases of development in Japan, and we hope to have results which our readers will appreciate.

— — —

Another of the always welcome callers was Dr. Catharine Mabie of the Congo, passing through the city after a rest in Nova Scotia, bound for a missionary meeting in Schenectady. Few missionaries have a more interesting story to tell, and we know of none who can make missions more living and appealing. The Editor confesses that he has long placed Dr. Mabie among his missionary heroes of achievement, and looks with wonder at the amount of hard and nerve-racking work done in the trying African climate by this devoted woman, who has known no fear and hesitated at no sacrifice of comfort or health. She is one of our best contributors, and knows that a call on the Editor means a return call for a contribution. One might truthfully say that Dr. Mabie's perennial prescription is optimism. She has witnessed too many evidences of Christ's saving power in Africa to doubt the ability of that power to work out the divine will in America, and in our Baptist churches. If only a million of our people could hear her and catch her spirit of faith, hope and love! We pass it on.

— — —

Not in a long time have we read a more satisfactory address than that delivered by Dr. Paul Elmer Moore at the inauguration of Herbert McComb Moore as President of Lake Forest University, now published in the volume entitled "Christianity and Problems of Today" (Charles Scribner's Sons). All the five addresses, or lectures under the Bross Foundation, are worthy of commendation, but this one impressed us as specially interesting because of the courteous but complete manner in which it deals with Professor John Dewey and the open attacks on religion which he made the basis of his materialistic propaganda in the lectures he gave before the Imperial University of Japan and then spread for a year

before the students of China. The false and dangerous character of such teaching, which naturally appeals to the social discontent of the period, is shown in convincing manner. All who are interested in rescuing our young men and women from such specious teachers will do well to read this exposé. Here is a single quotation:

"Philosophy is full of mockeries. These honorable gentlemen who are teaching a pure naturalism in the schoolroom, who denounce the content of religion and other worldly philosophy as a base acquiescence, who in the restlessness of an itching egotism go out as missionaries to the people of the far Orient, may deceive us; their language may be sleek with the sentiment of brotherly love, but strip off its disguise, and the social theory they are proclaiming will leer forth in its true face as an incentive not to progress but to the anarchy of the jungle. These men are distilling into society a discontent that knows no satisfaction, that must engender only bitterness of disappointment and mutual distrust and hatred, and that in the end, if not checked by other motives, will bring about internecine warfare and a suicide of civilization of which the hideous years through which we have just passed are a warning admonition. And these teachers have the field today. We applaud them for their pretensions of philanthropy, even when we doubt the utility of their philosophy. We are browbeaten by the volume of their noisy propaganda. We are mealy mouthed and afraid to speak out in open denunciation, even when secretly we burn with indignation at the baseness of their words. We sulk in silence, as if we had nothing to say. Meanwhile they have had the field to themselves, and the world every day is more filled with fear and disquiet."

— — —

A friend who has just returned from three months in Central Europe says he has never seen such depression and hopelessness. One must see conditions in order to believe them—they are simply indescribable. The people do not know where to turn. They see nothing better in the future. Without employment, without means, insufficiently fed, they move about in an appalling apathy, without motive or resource. The one ray of hope they have is America. In Poland, Austria, Germany, it is the same so far as general discouragement is concerned. He came back heartsick at the thought of what the approaching winter must bring to millions of men, women and children, in spite of anything that can be done in the way of relief. He had a haunting sense of having witnessed the collapse of civilization. And the most hopeless fact of all was the suspicion which every nation has of every other, and the intense hatred of one people toward another. My friend is not a pessimist, but he could find few rays of light to brighten the dark picture.

To the Denomination

In sending out the report of the Committee on Organization and Program, the General Board of Promotion wishes to call the particular attention of the denomination to the following facts: The work of the Board of Promotion is to be carried on during 1922-23 under the direction of the General Director, Dr. John Y. Aitchison, as heretofore. The organization of the personnel has been simplified, expenses reduced and improvements in methods secured as a result of the experiences of the past two years.

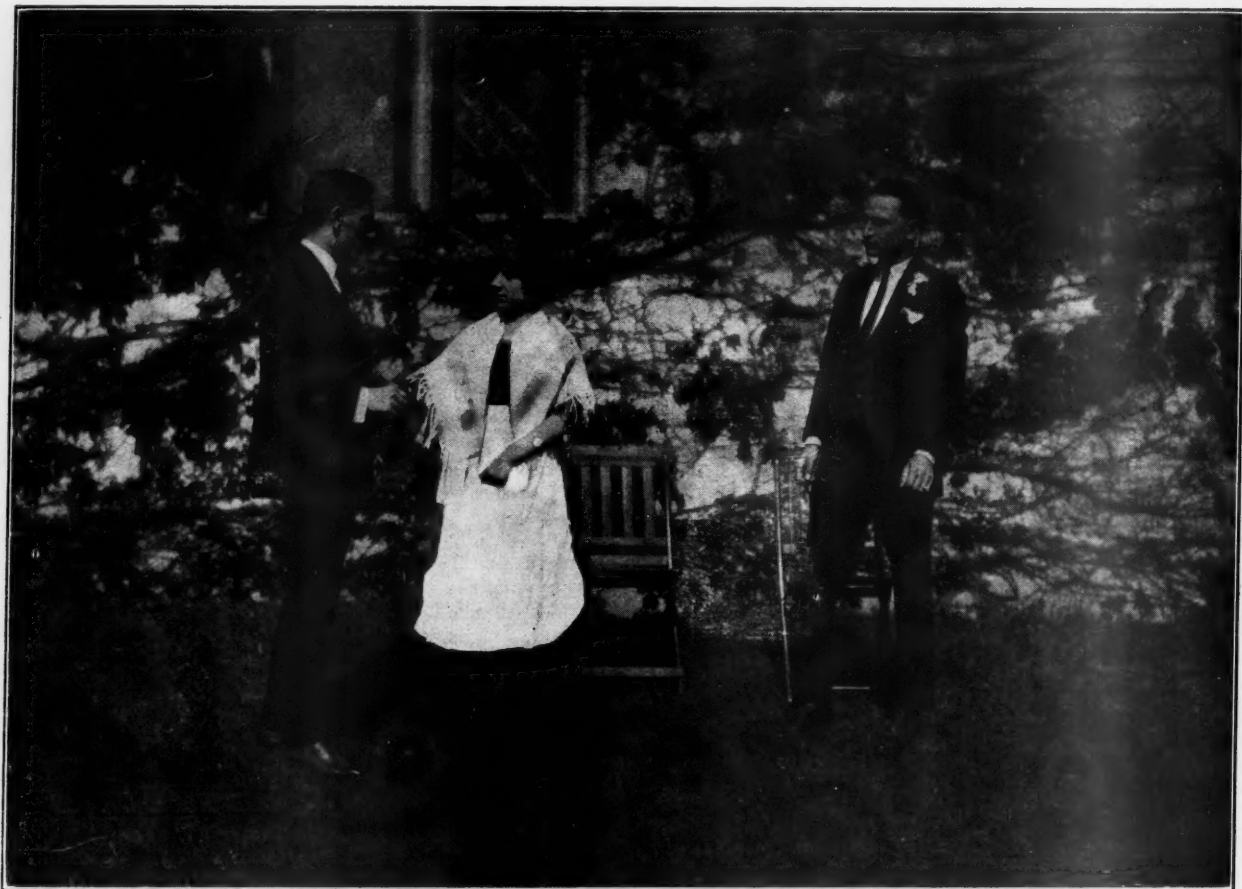
The Board of Promotion has no administrative functions other than to promote the work of the denomination. It has nothing to do with the actual administration of any of the national societies and boards or of the state conventions or of the standard city mission societies. It is vitally interested in seeing that the work of all these societies is properly interpreted to the denomination, and believes that as our people come better to understand the needs of our denominational work, they will feel more keenly their responsibility for it and will furnish the man power and money with which the work must be carried on.

The Board of Promotion, because of its very nature, cannot take sides in any theological controversy or in any question of policy regarding the administration of any of our denominational organizations. It has nothing to say regarding how the money which the denomination gives shall be spent except that part of the money which is assigned to the expenses of the Board of Promotion itself. The business of the Board of Promotion is to *promote the Program*. Every measure which *promotes the Program*, which arouses interest, which disseminates information, which brings our people closer in sympathy with our great enterprises, the Board of Promotion advocates.

The Board of Promotion has come into existence at the will of the Convention in order to assume the special responsibilities outlined above, in the hope of thus making more effective the work of each organization included in the scope of the New World Movement. It cannot be antagonistic to any of these organizations; it is and must be cooperative and helpful.

The report of the Committee on Organization and Program has been prepared with this relationship of the Board of Promotion to the denomination clearly in mind. It includes a program of objectives for each church which it is hoped will lead to a deeper spiritual life and a greater realization of the opportunities which we all have of doing the Lord's work in the world together. It is the hope and prayer of the members of the Board of Promotion that the report of the Committee will tend to *promote the Program* and to advance the cause of Jesus Christ in the world.

ALBERT L. SCOTT,
Chairman General Board of Promotion.



AN OPENING SCENE IN "RELIGIOUS STRUGGLES AMONG THE SONS OF ITALY"

Sons and Daughters of Italy

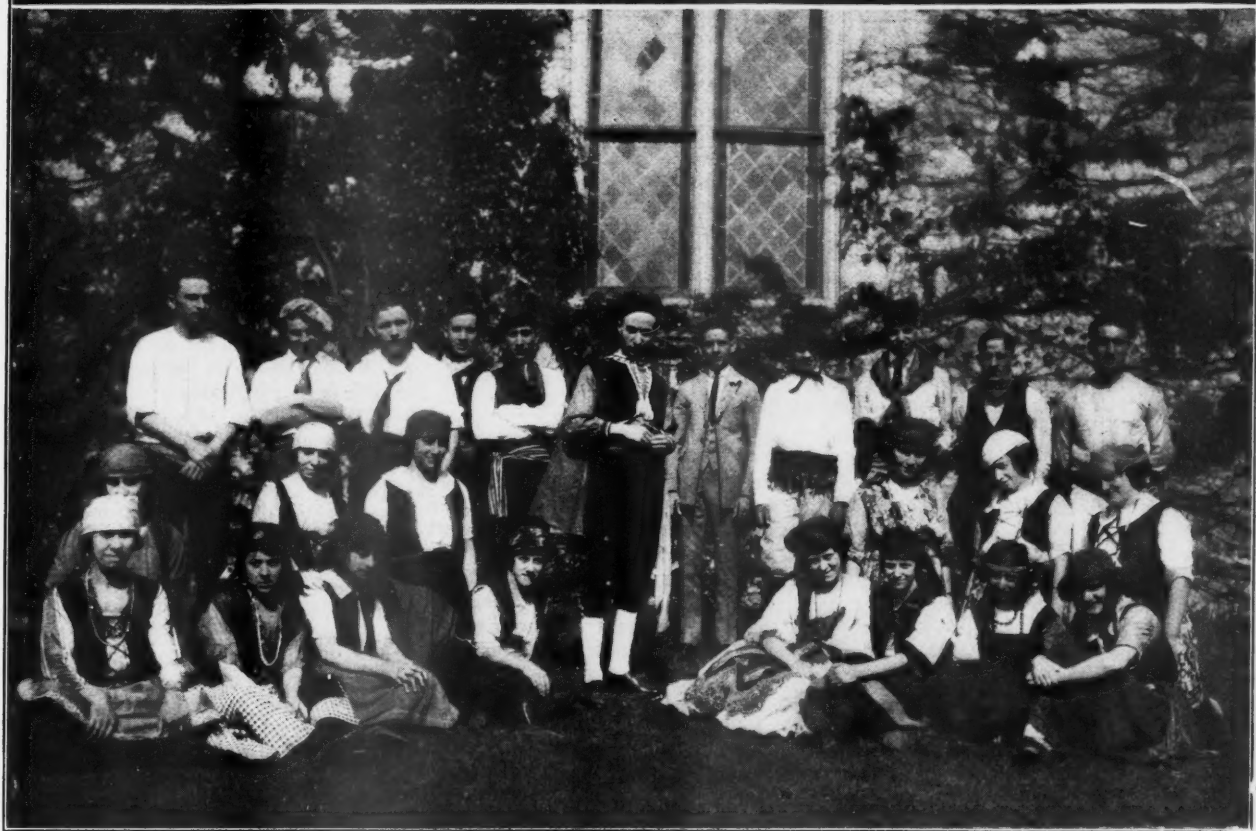
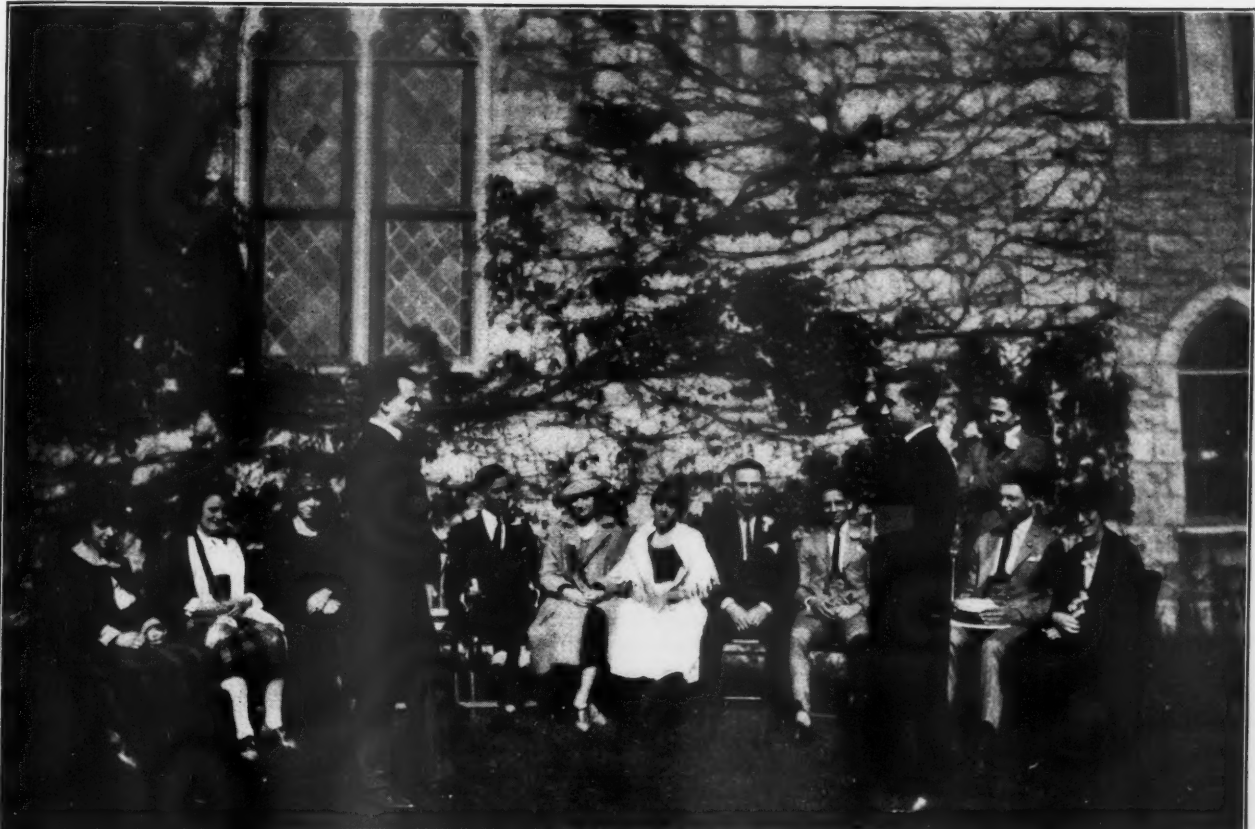
REPRODUCED herewith are attractive photographs of scenes of the Italian drama, "Religious Struggles Among the Sons of Italy," written by Rev. Frank Cali, of Providence, R. I., and performed by the Italian young people of that city. The music was arranged by Mrs. Cali. The play has been given in ten different American Baptist churches. That its spirit and message have been helpful may be gathered from a letter written concerning it by Rev. John Di Tiberia, pastor of the Federal Hill Italian Baptist church of Providence:

"The play has necessitated a little extra work for us, but the Italian work in Providence is no longer unknown or believed of little importance. It is placed on the map and forever. Incidentally, I might say that 'Religious Struggles Among the Sons of Italy' was written and performed to the general interest of our New World Movement and to the specific presentation of the immediate need of our church buildings. Whether we have succeeded in our intent only God knows; but some real good must have been accomplished. Surely, there has been no harm done. We are glad for the quick action taken by our State Convention.

"Just now our people thank God for the assurance received and prepare themselves to be worthy receptors of such blessings. May a true evangelical Pentecost take place through us and among us!"



THOSE WHO WORKED BEHIND THE SCENES. LEFT: REV. JOHN DI TIBERIA; MRS. CALI; REV. FRANK CALI



SCENES FROM "RELIGIOUS STRUGGLES AMONG THE SONS OF ITALY"

1. Controversial debate between a priest and a minister
2. Chorus singing "Abbietta Zingara" from *Il Trovatore*



FROM THE WORLD FIELDS



Last year was a record year in evangelistic results on the foreign field. Complete statistics for the ten mission fields of the Foreign Mission Society show that 12,174 converts were baptized on confession of faith. This is the largest total in sixteen years.

The Baptist World Alliance will meet at Stockholm, Sweden, July 21-27, 1923. Swedish Baptists are making great preparation for this conference and expect a big delegation from the United States. There ought to be at least 500 delegates from the territory of the Northern Baptist Convention.

Mexico is witnessing a revival of persecution by religious fanatics. A number of cases within the past year indicate a definite plan to stir up the people against evangelicals. In February a member of one of the churches of the Southern Baptist Mission in Michoacan was murdered by a mob. A few weeks later an American woman, Miss Streeter, who with companions was distributing Bibles in the State of Durango, was taken by a mob and beaten almost to death. In May a member of the Friends Church in Matehuala was stoned to death. In June the pastor of our own Baptist church in Puebla and a brother who accompanied him were badly beaten in a small village where they had gone on an evangelistic trip.

The new Hostel and Training School in Rio Piedras, Porto Rico, under the direction of our Home Mission Societies, opened to students on September 15, and was more than half filled to capacity the first day. Four girls are taking training in Christian leadership. It is hoped that several scholarships of \$14 a month or \$125 a year will be provided to make possible such an education for other eager but poverty stricken students.

The Foreign Mission Board has scheduled its important November meeting at Northfield, Mass., November 14-15. Joint sessions will be held with the Woman's Board. Among topics to receive consideration are the policy of government grants to mission schools in India; the Swatow typhoon disaster; the Baptist World Alliance, and the general financial situation.

General Director J. Y. Aitchison, of the Board of Promotion, returned to his office Monday morning, October 2, after the leave of absence which had been ordered by his physician and confirmed by the Administrative Committee. He appeared to be in excellent health, looks fresh and

vigorous, and is anticipating a strenuous year's activity.

A golden wedding anniversary of unusual interest will be celebrated November 21, when Rev. and Mrs. David Downie of Nellore, South India, will have been married fifty years. They are among the oldest veterans in the service of the Foreign Mission Society, having first sailed for India in 1873. Next spring they will be able to celebrate a half century of foreign mission service.

According to missionaries in Japanese farming communities in the Northwest, the Japanese there have reached a critical state of mind with respect to Christ. Each family is in need of a Christian friend. A pertinent question is being asked by the workers on this Home Mission field as to the effects of anti-Japanese agitation on the work of evangelizing the Japanese.

Dr. J. H. Rushbrooke, Baptist Commissioner for Europe, arrived in New York on the S.S. *Berengaria* Wednesday, October 11. He will be in America only a few weeks for conference with the Board of Managers of the Foreign Mission Society and the Foreign Mission Boards of the Canadian and the Southern Baptists. A limited number of speaking appointments have been arranged.

Reports of the Swatow Typhoon disaster indicate that to repair the property damaged an estimated expenditure of \$40,000 will be required. There are no funds in the treasuries of either the Foreign Mission Society or the Woman's Society for this purpose.

A remarkable increase in giving is reported from the Baptist churches in Japan. The Five-Year Program, adopted by them in 1916, set as one of the goals 100 per cent increase in contributions. In 1916 the churches contributed 11,339 yen, and in 1921 37,860 yen. Thus there has been more than 200 per cent increase instead of the modest goal adopted five years ago.

The writer of the annual report of the South India Mission in describing the visit of Foreign Secretary J. C. Robbins to South India, writes: "It was a delight to welcome Foreign Secretary J. C. Robbins to the Telugu Mission. His address to the mission conference lasting an hour and a half was a broad, statesmanlike and inspiring utterance that deeply moved the conference. Throughout all the strenuous days in the midst of heated discussions, he was always calm, patient, sympathetic,

ready with the right word for every occasion. We quite forgot that he was Foreign Secretary and thought of him as our big brother. We are grateful to the Board of Managers for sending him to South India."

Rev. T. I. Stockley, of England, has been appointed Executive Secretary in Jamaica under the united support of the Jamaica Baptist Union, the Baptist Missionary Society of Great Britain and the American Baptist Home Mission Society. Mr. Stockley has held successful pastorates in England, including West Croyden Tabernacle. Through this appointment the bonds of fellowship already existing between British and American Baptists will be strengthened, and missionary activity will be enlarged.

A beautiful chair has been presented to the Board of Managers of the Foreign Mission Society, to be occupied by the chairman at future Board sessions. This chair, substantial and dignified looking, was made by the students of the Jaro Industrial School from the wood of a mango tree on the campus. It is therefore a product of Baptist industrial missions. A plate with an appropriate inscription indicating the origin of the chair is to be attached.

Rev. J. M. Baker of South India, now home on furlough, just before leaving his field baptized thirty-two converts who represented nine different castes. This indicates the encouraging movement toward Christianity on the part of the great middle classes of India.

Missionary A. F. Groesbeck of South China reports that in the Swatow Typhoon his highly efficient and well-trained Chinese evangelist was killed, together with his wife and all his children. This constitutes a serious loss to the personnel of the mission, for while property damage can be repaired, lives that have been lost cannot be restored.

One of the new missionaries in Assam, Rev. W. G. Phillips, holds what may possibly be a record in acquiring a new language. After studying the Garo language ten weeks he occupied the pulpit in the church at Tura and ventured to preach the sermon. Evidently he had excellent command of the language for the missionary who describes the incident writes, "The Garos were greatly pleased and the missionaries delighted with his success."

At Mather School, Beaufort, S. C., 13 students were baptized in the Bay at the eastern edge of the campus during the closing days of the term. Every pupil took a stand for Christ—a record for which Mather is noted.

The sales house, which is a feature of Mather School, not only carried the school through a year and aided many needy ones, but three white people—two men and a woman—who came to trade found Christ and have united with the Baptist church in Beaufort, bringing seven children into the Sunday school.

Miss Edith Ballard says the name of her station, Narsaravupet, is pronounced something like Nurseryvoopet, accented on the "pet."

More people attend the gospel services than the English classes, reports Miss Mary Maxwell from Walnut Grove, California—a most hopeful indication of interest.

Pyapon, Burma, is the latest station opened by the Foreign Mission Society in that country. It has a population of 500,000, 6 churches, 217 members; Rev. H. P. Cochrane is in charge as general missionary.

The Himeji Girls' School is one of our flourishing mission schools in Japan. Three of the Woman's Foreign Mission Society missionaries are connected with it—Misses Wilcox, Bixby and Pawley. They make its atmosphere thoroughly evangelistic.

At Thonze, Burma, where Rev. J. T. and Mrs. Latta are in general charge, they are aided in the school work by Miss Augusta H. Peck, who has served since 1905 in the Burma field.

We have to apologize to Miss Lillian Eastman for holding over so long the charming pictures we have already made of Kemendine School in Rangoon. They are coming, with some historical notes.

During the recent Indian Fair at the Crow Agency, Baptist missionaries held services in the chapel every night. From fifty to eighty influential Indians attended the services and twelve adult Indians made public declaration of their purpose to leave the old ways.

In view of the heavy pressure of duties involved in his acceptance of the office of Home Secretary, some measure of relief for Dr. P. H. J. Lerrigo in handling the voluminous correspondence with prospective candidates for missionary appointment had to be provided. Missionary R. B. Longwell, from Assam, for sixteen years in the service of the Foreign Mission Society, at present home on furlough, has

been requested to assume temporary responsibility for this work.

In the three homes for missionaries' children maintained by the Foreign Mission Society—the one at Newton Center jointly with the Woman's Society—41 children have been admitted during the current year. These children represent 22 missionary families. Their stay in America while their parents are on the field, thus involving years of separation, constitutes perhaps the greatest sacrifice involved in a missionary career.

☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆

Daily Bible Readings

PREPARED BY MRS. W. A. MONTGOMERY, MRS. GEO. W. COLEMAN, MISS INA E. BURTON, AND MRS. STACY R. WARBURTON

NOVEMBER—EVANGELISM

1. Isa. 1:18—Promise of pardon, full and free.
2. Isa. 55:1-6—A generous invitation.
3. Isa. 57:19—Peace and healing.
4. Isa. 61:1-3—The mission of salvation.
5. Isa. 63:9—Redeemed in love and pity.
6. Jer. 21:8—The two paths.
7. Ezek. 18:32—Turn and live.
8. Mal. 4:2—The everlasting sunrise.
9. Mark 16:15—The Christian's marching orders.
10. Luke 15:10—Joy over the penitent.
11. Luke 19:10—The glorious work of Jesus.
12. John 3:15, 16—The great charter of our hope.
13. John 5:40—The great refusal.
14. John 7:37—The quest of salvation.
15. John 10:16—The Shepherd's "must."
16. Acts 5:20—A command for sincere Christians.
17. Acts 16:30, 31—The simplicity of the gospel.
18. Rom. 1:16—The true source of pride.
19. Rom. 10:9—Our one message.
20. Rom. 10:13—As wide as human need.
21. 2 Cor. 5:20—We speak as Christ's ambassadors.
22. 1 Thess. 5:9, 10—Living and dying, we are Christ's.
23. 1 Tim. 1:15—Faithful for one, faithful for all.
24. Tim. 2:4—God's willingness waits our working.
25. Heb. 2:3—We may neglect to tell it.
26. Heb. 7:25—God's ability knows no limit.
27. Rev. 3:20—Christ stands waiting on our willing.
28. John 6:28, 29—This is work to believe.
29. 1 Cor. 1:21-25—Christ the power of God.
30. Rev. 22:17—Let us all spread the invitation.

☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆

The Publication Society is conducting a campaign of energy this autumn for a "Bigger and Better Sunday School." The program challenges every Baptist school to seek advance during the current year. The suggestions made by the Department of Religious Education of the Publication Society include a Baptist Sunday School Week, common objectives, a school survey, Rally Day, and types of schools. Literature fully explaining the campaign is furnished by the Society on application.

A new church with 40 members has sprung into life in Waragunda, South India, where a year ago there was not a single Christian. This news has come to Miss Frances Tencate, a missionary of the Woman's Society.

Twenty-eight young men who were baptized at the Chinese Baptist Mission in San Francisco last year are proving the reality of their faith. In reply to a ques-

tion about persecution, one said he was thoroughly convinced that the religion of Jesus Christ was the only true one and he was not afraid of anything that might follow its acceptance. All of them are intensely interested in the Bible.

Eighty-three churches were touched by the ministry of Camp Oswegatchie, under the auspices of the Home Mission Society, when 150 boys last summer enjoyed its training. The necessity of an extensive and intensive campaign on the part of churches to win, hold and train their boys was again demonstrated. Dr. Foster M. Wilcox, director of Camp Oswegatchie, will be glad to assist pastors in establishing a work like that carried on in the Adirondacks.

During the last two weeks in September 15 missionaries sailed from America to their fields. They included Victoria Christenson, Naomi Knapp, Helen Bailey, Dr. Mary Bachelor and Mrs. J. S. Timpany on September 15 from New York; Mr. and Mrs. C. E. Smith, Etelka Schaffer and Hilda Lund on September 16 from New York; Rev. and Mrs. E. Tribolet on September 22 from New York; and Rev. and Mrs. F. C. Wilcox and two children, Ellen W. Martien and Lillian M. Van Hook, on September 28 from Vancouver.

The Bethel Neighborhood Center, in the heart of a Russian settlement of 3,500 population in Kansas City, Kansas, now has a child's clinic, kindergarten, a day nursery, classes in domestic science, and other enlarging activities. The Kansas Baptist Convention and Home Mission Society each appropriated \$2,500 for installing the heating plant, remodeling the building and providing the better equipment.

The Graduates' Association of the Girls' School at Sendai, Japan, has pledged itself to raise 10,000 yen (\$5,000) by November, the thirtieth anniversary of the founding of the school. This money will be used to build a wall around the lot for the new dormitory which is soon to be started through the generosity of Mrs. E. M. White of Framingham, Mass.

Mrs. Montgomery says that a letter received from Dr. Marguerite E. Everham, of the Scott-Thresher Memorial Hospital in Swatow, China, tells of a Baby Welfare Week conducted by the Mission. It seems that there is a Health Promotion Club in the Boys' High School, with the doctors acting on the Advisory Committee. It was suggested to the boys that they engineer a Health Promotion Week.

"Forty-nine babies were examined. At first the mothers were suspicious about bringing their perfectly healthy babies to the hospital to be examined, but I suspect that if the Baby Welfare Week is repeated

they will come from far and wide and beg to be examined. You see, the boys presented medals to eight of the babies, and toys to all of them. Then the officials of Swatow were anxious to participate, and issued a handsome set of medals for the eight prize babies, so that each of these lucky youngsters received two medals. There were also several lectures given, a wonderful collection of posters, and exhibits of baby clothing, foods and furniture."

J. C. Richardson, who returned to Insein, Burma, after an absence of several years, writes that no one has been more happy over his return than one of the Buddhist priests. "And this friendliness on the part of the Buddhist priests," he adds, "is not confined to our locality. Buddhism is patterning more and more after Christianity. May this leavening process continue until the Kingdoms become His and every one recognizes His Lordship and responds to the many calls for service. Many missionaries and native Christians north, south, east and west feel that there is a gradual letting down on the part of Buddhism and that the Christian religion is getting a hold it has never had before. The progress is not only recognizable but the Kingdom seems rapidly to be marching into its own."

Rev. George P. Howard, secretary of the World's Sunday School Association for South America, is hereafter to be considered as a secretary of the Committee on Cooperation in Latin America, thus bringing the Sunday school work into direct relationship with general cooperation, as represented by the Committee on Cooperation. A Sunday School Committee, constituted by the Committee on Cooperation to promote Sunday school work in Latin America in cooperation with the World's Sunday School Association, is to have general direction of Sunday school work in Latin America.

Although Yokohama has not yet shared in the revival which is making so great a change in the churches of Tokyo, the wave of interest in religion which is sweeping over Japan is having its effects. One of the missionaries reports that the community is being stirred by a new openness to Christianity.

The chapel at Reno is completed and a regular church organization has been effected. A series of gospel services was recently held by Mr. Scott, with Alfred Lord (Neasjegargath) of Nippinnawassee, California, to help him. Over 50 confessed Christ. The line was drawn very closely on gambling, drinking and other vices to which the Indians are especially susceptible, and no one was baptized who did not appear to be sincere; 37 were baptized and the membership of the church has reached 41. The small building is filled at

every service and it is no longer necessary for the missionary to make the rounds just before a service to invite the Indians to attend. The membership is composed chiefly of adults. Four are blind, one of whom was an influential medicine man. He is now an earnest Christian.

At the beginning of the new term of the Mabie Memorial School at Yokohama 130 boys were admitted. This is only half the number who applied for admission, the others being rejected because of lack of accommodations. With an enrolment of 450, the big building is taxed to capacity.

When Rev. and Mrs. A. C. Blinzinger, in charge of chapel car "Emmanuel," discovered that the rather difficult work at Littleton, Colorado, warranted their constant supervision during the hot summer months, they remained with the car until the early fall days and now report the successful outcome of their plans. Lots were purchased in a central location and it was reported that the building of a new church edifice was to begin early in October.

"The home," writes Rev. W. A. Stanton of South India, "is the citadel of Hinduism. In this sacred shrine will be fought the final conflict between Christianity and Hinduism. This inner fortress of Hinduism, with its doors bared and bolted by the hundreds of wives and mothers, must be taken if India is to be won for Christ."

From San Turce on the Island come encouraging reports of a series of evangelistic meetings, in which 25 decided for Christ during the six weeks; 30 young people have been added to the Christian Endeavor Society, making an average attendance at every meeting of 50; 50 open air meetings have been conducted by these same young people; 14 new members have been added to the church by letter; contributions have more than doubled, every day new homes are opened to our workers, and even the Catholics in the neighborhood of the church are beginning to send their children to our Sunday school.

Out in the sagebrush, below Gardnerville, Nevada, sitting on a bundle of shingles, with a pile of window sashes as his typewriting table, J. Winfield Scott, missionary to the mixed tribes of Nevada, writes cheerfully of the progress of the work in his district. The rafters for the new chapel for the Washoes at Gardnerville were cut in August, and later a young Indian from Sparks came on to help Mr. Scott complete the building as quickly as possible. The mission has come into possession of five acres of land with title clear.

Miss Martha Wenske, writing from Poland, speaks of the visit of Dr. W. S. Abernethy and Mr. W. T. Sheppard. "I was very much encouraged to see so much interest in the visit of our dear American

guests, Dr. W. S. Abernethy and Mr. W. T. Sheppard. It was a great day when Dr. Abernethy preached twice on Sunday here in Lodz. The church was crowded and many people, among them Catholics and Jews, who came to see the Americans, had the opportunity to hear an earnest Gospel message."

A very interesting and successful D. V. B. S. marked the summer program in Ponce, Porto Rico, where Miss Mary O. Lake enrolled 76 children between the ages of 9 and 14. The average attendance for the whole session was 56 and the school was divided into four groups in the interests of efficiency—Las Fieles, Las Dorcas, Los Invencibles and Los Danieles. One hour a day was given to Bible study and written work. Each class had another hour for industrial work, leaving half an hour for opening and closing exercises.

A series of remarkably successful evangelistic meetings under the leadership of Kimura Ian, held in all of the Baptist churches of Tokyo, has resulted already in nearly 300 baptisms, and many others, now under instruction, are awaiting baptism. "Since these meetings," writes Miss Gifford, "The church members, with this new vision of God's power behind them seem to have taken on renewed energy and evangelistic interest."

Home mission agencies in Australia and New Zealand have been availing themselves of the practical assistance of the Department of Architecture of the Home Mission Society. A large parcel containing a portion of the exhibit shown by the department at Des Moines, photographs of recent drawings, and an approved collection of literature on the subject of church architecture, has been sent to each country.

An addition to the chapel at Hai-sua in South China is being built, to cost about \$800. The original building cost about \$400, and was erected by the Mission. This addition, costing twice as much, is financed entirely by the people.

Sycamore Mission in California has recently celebrated a great day in its history, for the little Indian church, organized two years ago with 30 members, has just been received into the San Joaquin Valley Association. On this occasion over 100 Indians and 35 delegates from the Valley churches met together in Sycamore chapel and the Indian organization was unanimously recognized as a sister church. After dinner at the long tables under the trees the guests all went to Sycamore Creek to witness the baptismal service. Under the trees where the first gospel service in the valley was held, 8 Indians followed in the steps of their Lord. Seven of the converts were from among the older boys and girls, while the other was a white-haired, eager old woman whom the Indians say is over a hundred.

Around the World to Insein

By EARLE B. CROSS

FROM the sessions of the Northern Baptist Convention at Indianapolis a Karen student, San Ba, turned his face westward to embark for Burma after two years of study in America. Sailing from San Francisco, he will proceed by way of Hong Kong to Rangoon, making the

uation from college commended him as "level-headed," and the quality of mental poise together with his winning personality have been large factors in the purpose of the Burma Mission to assign him to service at the Sgau Karen Baptist Seminary at Insein, Burma. Thra San Ba will take up heavy responsibilities in his new position. Those who know him intimately are convinced that he is the type of teacher who will win and hold to their

ideals and glorious history, and wish to see the disintegrating forces that manifest themselves in divorce, strike, riot, lynching, lawlessness, materialism and irreligion, destroyed. I rejoice that America took the lead in that venture of faith, the recent Conference at Washington, and regret that situations in Europe have been such that America has not found it wise to enter into cooperation with other nations in the task of reconstruction. But I hope she will take her share in bearing the burden of the world. It is a hopeful sign that there are many individuals in this land who have the international mind and who think in terms of the needs of the whole human race. I hope the whole nation will be inspired by such vision, and with its unlimited resources and great influence it will lead the rest of the world in enterprises that will remove the ills of the nations and make this old world worth living in everywhere."



THRA SAN BA OF BASSEIN, BURMA

circuit of the globe in the two years and a half that he has been absent from home.

San Ba left Burma as a young school teacher two years out of college. His work in the school at Bassein had won him the respect of the students and the high esteem of the Mission. His Christian character as a student in college as well as in his work as a teacher shone with no uncertain gleam. Professor David Gilmore, who was President of Judson College when San Ba graduated in 1917, regards him as one of the best students he ever had. He has lived up to this high estimate of his scholarship during the years which he has spent at Newton Theological Institution.

The missionary in charge of the Bassein school where San Ba taught after grad-

purpose young men of college grade, firing them to consecrate their lives to the ministry of Jesus Christ. If he is successful in this he will meet one of the chief problems of the Karen Mission.

The family of Baptist students from abroad in America pray the blessing of God upon him as he leaves their fellowship for his life work. He was the only Karen in our number and his going from us leaves a blank in the list of nations which we represent. Thra San Ba's last message to his fellow students contains one paragraph which we believe will make an appeal to every reader of MISSIONS:

"On the whole, my experiences in America have been a blessing to me. I have come to know and love her.

A New Missionary's Impressions

We are much pleased with the scenery and the location of Tura. Of course it is in the heart of the hills and there is a wide variety of trees and other vegetation which makes it very beautiful. In the gardens of some of the bungalows there are as many as fifteen varieties of fruit, some we like and some we will have to learn to like. The gardens are at their best now. We are highly elated to think that God has led us to such a beautiful place to work among such a fine people. Already we are greatly impressed with the good qualities of the Garos.

We were very anxious to see the bungalow in which we are to live. We were also agreeably surprised with it. The houses here are built of rather rough thick lumber but they are strong and attractive. Ours has a very large front veranda and a wide lawn fenced in with bamboo woven in pretty fashion. In each corner of the lawn is a large jungle tree. But the most charming thing is a little mountain stream below us. Back of the house are several large boulders and some beautiful trees. Just back of these we can see the great Tura peak towering far above us.

We have been greatly impressed with the smiles on the faces of the Christians. It is hard for you to imagine, without actually seeing it, the difference in appearance between a Christian and a non-Christian. The heathen, as they are called, wear masses of earrings and beads, and have tousled heads and a wild savage look on their faces. The Christians give up their crude jewelry and are exceedingly civil-looking. I have been amused by the dress of the Garos. In this, as in everything else, they are going through a transforming period. I think it would be easy to find among them all stages of dress through which the human race has passed from that of Adam and Eve to that of an Italian musician, a European scholar or an American sport!

We took our first language lessons on

Tuesday for two hours in the morning and two hours in the afternoon. We are getting into the language nicely and like it very much. I think it is going to be easy and I am so interested in it that I scarcely ever tire of studying it. It is fascinating, especially now that I can ask a few questions of the people I meet. The natives smile broadly when one of the new sahibs or memsahibs speaks to them in Garo. They take a good deal of pride in the fact that we are learning their language.

We went to the church services Sunday morning and were impressed by the large number of people who attended. I am told that this is the biggest church in Assam and that it is always pretty well crowded. It certainly was that day. Tomring, one of the most noted evangelists of the hills, had come in with Mr. Harding and preached for us. An hour later we went to Sunday school. The men are the only ones who meet in the church building for Sunday school. About 185 boys are enrolled and the attendance chart shows that they are regular.

On Monday evenings we missionaries have prayer-meeting at the ladies' bungalow. Unless something unusual is happening all the missionaries attend. We have Scripture reading and prayer for people who seem in especial need. We remember the people at home in these prayers too.

It is very hard for me to tell the number of reasons why we are glad we were led by the spirit of the Lord to Tura. I am inclined to think from what I have seen of the Garos that they are an exceedingly apt and capable people and the more I think of it the better I am pleased that we have been sent here. If we can help in making of the thousands of heathen Garos about us, Christians like these in Tura, I shall feel that our lives have been well invested.—*W. A. Phillips.*

A Notable Work for Students

Cecil G. Fielder, who with Mrs. Fielder, is working among students of Cotton College, Gauhati, Assam, says in his interesting report for 1921: Our nine months in Assam have been for us a time of constant enlightenment, experience and satisfaction. We have abundant cause for gratitude for such a warm and loving welcome, the unstinted help given us, the many new and difficult problems to overcome, the privilege of associating with and influencing for good the future leaders of the province, and for the unflinching sense of the nearness and goodness of God. Surely no one could ever have enjoyed a more wholehearted and loving welcome than that given us by Dr. and Mrs. Witter. The opportunity of living in such a sympathetic and hearty association calls out one's best. This same sympathy and heartiness, coupled with an abundant faith in their Heavenly Father, have had an influence for good upon the men who have come to them that will be felt in Assam for many a year to come.

Although we have been able to do much to reveal the life, teachings and spirit of Jesus to men and boys, and to help them understand God our Father and our relationship to Him, yet the work has been greatly interrupted by grading and building operations, necessary to make our plant complete. The grounds have been leveled and drained, the playing fields put into condition, the electric lighting system installed, the commons room and auditorium supplied with the necessary furniture, the walls finished, the piping improved and, by a gift from Dr. and Mrs. Witter, a stone and iron gateway built. Through the gifts of friends, supplemented by an appropriation from the Board in America, we were able to bring with us a Delcolight plant, to provide light for the hostel buildings. It was thought that by lighting the buildings with electricity we would minimize dirt, unhealthiness and danger from fire and experience so far has shown that these expectations were more than justified.

Two rebuilt Remingtons have been added to the typewriter already installed. With these three good machines available, thirty-six men are daily practising typewriting under Mrs. Fielder's guidance. I have recently reestablished the shorthand course and am teaching a small group of men, giving instruction not only in shorthand but in English grammar, spelling and pronunciation, and in certain basal subjects without which they cannot possibly be of use in an office. I believe that this type of service is not only of practical assistance in helping the men earn a livelihood, but offers an example of the Christian spirit of helpfulness without which our presentation of Jesus would not be complete.

We have also been able to buy quite a number of good books for boys and young men as an addition to our loan library. In addition to the standard works of fiction for boys, we have simple books of applied science, biography and the latest books on Indian painting, music, etc. These have been greatly appreciated and well used and we look forward to their increasing use. Our private library has also been very useful among the older and more serious-minded men. (*Why not send him some books for boys? Send to Gauhati, Assam.*)

The Gertrude Lewis Memorial Hostel opened at the beginning of the college year with every room occupied and an extended waiting list. We have never lacked for boarders and they have been such a good crowd that we have had to give very little time to superintendence. All the routine work is done by the assistant superintendent and the heads of the messes. We have a cosmopolitan lot of boys from many parts of the province, including Christians, Animists, Hindus and Mohammedans and they live together in great friendliness. Our rules are practically the same as those of Cotton College, but we are trying hard to establish the rule that is above every other, whereby a man does the right thing

and does not have to think of written rules.

Another kind of friendly service has been aid to men who wished to go to America to study. We have been able to help them both by encouragement and by discouragement; advising those who ought to go about the selection of colleges, expenses en route, requirements for entering America, and opportunities for self-support, as well as by linking them up with devoted Christian people in America. Of all the work we have done this year, that which has meant the most to me and upon which I have spent by far the most time has been the intensive Bible study, together with the talks with individuals and small groups about the life and teaching of Jesus. In these we have gone right to the bottom of the Christian faith. Our conversations have been honest and intense and we have never avoided an issue.

The non-cooperation movement has a decided effect upon our work. Many boys and young men who used to be regular attendants at our house do not come now. It is not a happy experience, but I believe it is one that is putting more iron into their souls. God is using the movement to bring about a change in character, to establish moral and spiritual courage within the Indian people without which any measurable gains for Christ could not possibly be made.

Despite the effect of political unrest, the two Sunday meetings since resuming this program have been very well attended and the men have shown marked interest. Seventy or eighty have signed up for weekly discussion groups on the life and teachings of Jesus. These men will be organized into groups of eight each and in a very informal way, with the students themselves doing most of the talking, we shall try to find the meaning of Jesus for ourselves, India and the world. I am hoping for great things from these groups. This year we have cooperated again with the British and Foreign Bible Society in the distribution of Bibles to graduate students and of Testaments and Psalms to matriculates.

Sunday School Notes

W. G. Landes of Philadelphia, for eighteen years General Secretary of the Pennsylvania Sabbath School Association, has been chosen General Secretary of the World's Sunday School Association, as successor to the late Dr. Frank L. Brown. Dr. Samuel D. Price becomes assistant secretary. The Ninth World's Sunday School Convention is to be held in Glasgow in 1924.

— — —

A Sunday School Association has been organized in Denmark, to bring together the Sunday school interests of that country. The Methodist, Baptist and Lutheran denominations are represented in the movement. The established Lutheran Church comprises over 90 per cent of the population and has five secretaries in the Sunday school service.

Report of the European Messengers at the Foreign Society Board Meeting

Beneath the crass materialism, spiritual indifference and indications of decadence with which the City of New York is so frequently charged, there is nevertheless a deep current of spiritual vitality which occasionally comes to the surface. An evidence of this was the remarkable attendance at the meeting held in the Madison Avenue Baptist Church on Thursday evening, September 14, when a great company gathered on extremely short notice to listen to addresses by the messengers just returned from Europe. It was the regular meeting of the Foreign Mission Board, and in view of the importance of the evening session notice had been sent to the neighboring pastors, inviting them and members of their congregations to be present.

The Chairman of the Board, Professor Frederick L. Anderson, introduced as the first speaker, Dr. W. S. Abernethy, who had only a week before arrived in New York from his evangelistic tour through various countries of Europe, accompanied by Mr. W. T. Sheppard of Lowell, Mass. Everywhere Dr. Abernethy had been introduced as the "Court Preacher" of America, because it was widely known that President Harding was a regular attendant at Calvary Baptist Church. In felicitous manner Dr. Abernethy made his audience see the surging throngs of people he had faced; feel the deep interest those throngs took in all he said about America; and realize the heart hunger with which they seized upon every word he brought them of greetings from American Baptists or of simple preaching of the Gospel of Jesus Christ. After taking his audience with him to London, describing his interesting interview with Lloyd George; to Hamburg where he visited the theological seminary; to Copenhagen, Christiania and Stockholm, where he stood beside the grave of Dr. K. O. Broady; he brought them to the Baltic States of Esthonia and Latvia. It was a marvelous story he told of Rev. Adam Podin, the great Baptist leader of Esthonia, who visited nearly every picture-framing establishment in his city in order to find the best possible frame for the picture of President Harding; who has baptized sixteen lepers at a leper asylum where all the inmates received clothing from the "Ship of Fellowship"; and who gave of his own property his little farm, in order that the Baptist church might have a place to erect a building. Here is an example of the stewardship that gives not only a portion of income but also of property, including real estate.

With profound interest the audience listened to Dr. Abernethy's vivid description of the great theater in Reval, where the floor was packed, the three galleries were crowded, the aisles a solid mass of humanity, and where even every square foot of space on the stage and the wings was

filled with the immense crowd of congested humanity. Here was an opportunity to preach such as comes to a man but seldom in life. Similar experiences occurred in Riga and in Libau, where the crowds were so dense that they seemed, using Dr. Abernethy's own picturesque metaphor, "packed like stalks of asparagus." His description of the great parade, which he has already given our readers in October issue, was so vivid that we could all see the Lettish army, the thousands of children and the other participants pass before us.

Dr. Abernethy was told that there had been no demonstration like this in Libau since the last visit of the former Czar of Russia, and this one was created to honor a Baptist preacher who had brought the greetings of American Baptists to the Baptists of Latvia. The speaker closed with a tender reference to the deep expressions of gratitude accorded to him at every place. Of special significance was the fact that he had heard that beautiful hymn, "God be with you till we meet again," sung in nine different languages, in churches, theaters, railroad stations and elsewhere, thus expressing the bonds of fellowship established through this fraternal visit.

The second treat of the evening was the address by Dr. Carter Helm Jones, who described the amazing itinerary which he and Dr. Frederick E. Taylor had made in Czechoslovakia on their evangelistic preaching tour. The greater part of this account, stenographically reported, is given elsewhere in this issue. It is impossible, however, to convey the fervor and flavor of the story as told. It was thrilling, tender and inspiring, showing how the spirit of God has moved mightily upon the hearts of those people in far away Czechoslovakia, who heard the sermons of the two men who made this modern apostolic missionary journey.

It seemed as if this must surely be the climax, yet there was still another spiritual treat in store. After Dr. Franklin had called attention to the Baptist World Alliance meeting at Stockholm next July, and Dr. Carey W. Chamberlin had spoken briefly of his visit to Japan and China. Dr. Anderson introduced a party of five missionaries, who the next day were to sail for India and Africa. In introducing the two young women, Mrs. Wood remarked that these were part of the twelve whom the Woman's Board was sending out this year, and the twelve were part of the 325 young women who have recently written to headquarters concerning missionary service. After assuring these missionaries of the esteem, interest, love and prayers of all mission-loving Baptists at home, Dr. Herbert J. White with an appropriate prayer commended them to the Founder of the missionary enterprise and made

supplication for their success and for the Lord's blessing on their work.

It was one of the great meetings in the history of the Foreign Mission Board. Those present realized again the magnitude of the foreign missionary enterprise, the strategic hour which Baptists face in this day of world opportunity, and the great task which remains to be achieved.

W. B. LIPPHARD.

Hopeful in Any Event

Field Secretary Walter E. Wiatt, of Burma, says in a recent letter, written just before the Indianapolis Convention: "We are anxiously awaiting news of actions taken at Indianapolis. We have, in accordance with the suggestion made by Mrs. Montgomery, been having special meetings for prayer on behalf of the Convention. The denomination is to be congratulated on the work that Mrs. Montgomery has done during the year. Her articles in the various weeklies and magazines have been inspiring. They have also directed our minds to Jesus Christ who is the source of our strength and power. We can go forward only as we go with Him. We wish to assure you all of our sympathy during these very trying times. It must be difficult for you to have to cancel appropriations when the call from the various fields for more workers is so urgent. There is, however, nothing else to do, and we shall do all in our power to try to make up on the field what is lacking in appropriations from home.

Already there are signs that the people are awakening and that they will make increased contributions for the work. Saya Ah Syoo, editor of the *Burma Messenger*, made a very earnest appeal to the Burman Christians to contribute more largely for the support of the work in order that there might have to be no retrenchment. He appealed to teachers and others who were drawing good salaries, that they should set apart one month's salary as did many of the missionaries for this purpose. In some fields additional money has already been raised to help pay the salaries of evangelists. Others will doubtless follow. If this should be done in all fields, the cut might prove to be a blessing in disguise. You will be interested to know that the Karens of Moulmein field have assumed responsibility for the support of the school and have turned back their appropriations for this purpose, from the month of April on. This action too, has come as a result of the reduction in appropriations from America.

Most of our schools are opening up well. Reports have come from the Moulmein Karen and Toungoo Karen, both of which have a much larger enrolment than last year. The enrolment at the college during the first three days reached 172. It may be possible that the number will reach 200. There are thirty-four girls, I believe, and they have had to turn many away because of lack of room. The maximum enrolment last year was only 135, so this shows quite an increase."



"THE CHURCH IN AMERICA"

Professor William Adams Brown has laid the Protestant world under obligation by this thorough and discriminating study of the American Protestant churches, their function, opportunity and duty. His thesis is that it is vital to the future success of American Protestantism that we re-think our theory of the church; in other words, make a serious attempt to determine what should be the church's function in our democratic society, and come to a definite understanding as to how the existing churches can best cooperate in discharging this function adequately. This thesis is developed with broad comprehension, fullness of knowledge and fine impartiality of judgment. Few books can we more heartily recommend to pastors, while it would be a boon indeed if the laymen were to give it careful reading. Professor Brown had his subject brought close home by his experience as Secretary of the General War-Time Commission of the Churches and Chairman of the Committee on the War and the Religious Outlook. This led him to survey the tasks which confront the church as a whole.

The importance of the subject needs no emphasis. The topics covered in the five parts include The Religion of the Average American; Emerging Problems; the Wide Outlook; Where the War Found and Left the Church; What the Church Learned in the War; the Church and the New Social Order; the Church as Spiritual Society and as Ecclesiastical Organization; the Church in the Community; the Church Specializing for Service; the Churches Getting Together; Training for Tomorrow; the Church as a School of Religion; Finding and Training Leaders; Thinking Together; and the Contribution of the Church to the Democracy of the Future. This indicates the scope, but gives faint idea of the variety and value of the treatment. The author treats fully of the cooperative movements, the chief of which is the Federal Council of the Churches. He sets forth the desirabilities and the difficulties of closer union of the churches; he expresses frankly his conclusions and hopes; but he is always the fair interpreter with the Christian spirit of brotherliness, and he has a deep conviction concerning the vital importance in our country just now of thinking through this great question of the place which American Protestantism is to hold in the development of our country. He would be the last man to ask that the reader should agree with all his conclusions; but would earnestly beg that they be given due weight. It is in the same spirit that we urge Chris-

tian men and women concerned for the church, the community, and civilization, to give the volume the consideration which the facts merit. (The Macmillan Company, New York; 378 pp., with index; \$3.)

SNOWDEN'S SUNDAY SCHOOL LESSONS

We confess that exposition of Sunday school lessons has no special charm for us, and we took up this volume of Practical Expositions of the Uniform Series of the International Sunday School Lessons for 1923 without hopeful anticipation. Soon interest was awakened, for here was something out of the ordinary, fresh, stimulating, thoroughly practical. The Sunday school teacher has only to turn a few pages to be satisfied that time may most profitably be spent in the company of this masterly expositor, who has his own striking way of putting things, and his own style of typography also. The sub-headings attract instantly, as: In Lesson I—A Pious Man Talking Pompously; An Exposed and Convicted Hypocrite; Shamed Adversaries and Rejoicing Multitudes. Lesson II—Scandalized Pharisees; A Point in Table Manners; The Proper Expenditure of Wealth. You are bound to find out what is said under such subheads. Happy the teacher who gets this suggestive help; or the Bible student at home who chooses it for companion. Besides, we can think of no volume that would make family prayers more suggestive and satisfactory. (The Macmillan Co., New York; \$1.25.)

"STORIES FOR SPECIAL DAYS"

Superintendents who are on the lookout for stories with the human touch that will help to make the opening services of the Sunday school not only interesting but spiritually awakened will do well to become familiar with these stories by Margaret W. Eggleston, who has tried them out in her Alpha Class in a Hyde Park (Mass.) school. All the stories carry and can be made singularly effective if rightly told. The purpose, plan and performance can all be highly commended. (George H. Doran Co., New York; \$1.25 net.)

"THE LIFE OF LIVES"

One who undertakes to tell anew the story of the One Supreme Life essays a most delicate and difficult task. The author of this "Story of Our Lord Jesus Christ," Louise Morgan Sill, has written it for young people, the boys and girls. Where she has used quotations from the Gospels she has followed Dr. Moffatt's

translation. She has written in entire sympathy with the subject, and has surrounded the life of Jesus with its natural atmosphere. Personally we do not like to have the extra-scripture statements made with the same air of verisimilitude as the Gospel facts. The mixture of fact and fiction requires knowledge in order to discriminate. When this is said, it should in justice be added that the life of the Master is reverently pictured in such wise as to engage the interest and win the love of young readers. The aim to make Christ more of a living reality is realized to a marked degree. The great facts of the Saviour's life stand out clearly. (George H. Doran Co., New York; \$1.50 net.)

"BEAUTIFUL JOE"

It speaks well for the worthful qualities of Marshall Saunders' classic story of a dog that over 750,000 copies of it should have been sold, and it remains among the best-sellers. The Publication Society has just issued a new edition, revised by the author in 1921, and this handsome volume, illustrated by Charles Copeland and introduced by Hezekiah Butterworth, as in the first edition, will delight the new host of readers who will not fail to hear this "living voice out of the animal kingdom," which did for the dog what "Black Beauty" did for the horse. A fine Christmas gift book. (Judson Press, Philadelphia; \$1.50 net.)

"MAKING THE WORLD CHRISTIAN"

In this volume we have the Fondren Lectures delivered before the Southern Methodist University of Dallas, Texas, by Bishop John Monroe Moore of the Southern Methodist Church. Dr. Moore was an editor before becoming a bishop, and for some years a secretary of home missions and superintendent of missionary operations in Brazil for his denomination. To this lectureship therefore he brought ripe experience, enabling him to set forth clearly the essential objectives in missionary endeavor. The six lectures deal with Interpreting Religious Beliefs, Reconstructing Man's Thinking, Creating Human-Mindedness, Elevating Social Values, Vitalizing Ethical Ideals, and Constructing an Adequate Faith. The lecturer sets forth a program that elevates the modern missionary movement to the highest power, but does not forget the home base responsibility. "Were Europe and America Christian there would be no more heathen in two generations." The book is not easy to characterize—there is so much in it that is commendable and aptly said, and not a little on the other hand that needs qualification in order to give a perfectly fair view to a reader not well acquainted with the ground traversed. As to one thing there is no doubt—the intense zeal of the author for the extension of a true Christianity to the ends of the earth. (George H. Doran Co., New York.)

News and Notes from the Missionary Societies

THE HELPING HAND

EDITED BY MRS. MONTGOMERY

The Unseen Power

The weary ones had rest, the sad had joy
That day, and wondered how;
A plowman singing at his work, had prayed,
"Lord, bless them now."

Away in foreign lands, they wondered how
Their simple word had power;
At home, the Christians, two or three, had met
To pray an hour.

Yes, we are always wondering, wondering
how,
Because we do not see
Someone, unknown perhaps, and far away,
On bended knee.

—Anonymous.

The Union Christian Colleges

BY HELEN B. MONTGOMERY

It is the last lap of the race to raise \$3,000,000 for the seven Union Colleges for women which we are helping to support in the Orient. With the last hour of the last day of the year Mr. Rockefeller's generous offer to add fifty per cent to every contribution expires. Nearly one-third of the entire amount must be raised before that time. General Peabody has made her plans to raise it, but she has to ask the cooperation of the women of the great evangelical denominations who are supporting these colleges.

For this final round-up she is adopting the plans that proved so successful in the raising of funds for the Red Cross. There is a state chairman; she secures local interdenominational committees, who on a fixed date, early in December, are to call on all the members of the community to ask each one for a dollar. The amount secured will be sent directly to the treasurer of the movement, enabling the treasurer to know exactly how the fund stands from day to day.

The Baptist women are interested in the Union Colleges. We have had a great part in founding them; through the legacy of Laura Spelman Rockefeller we have had a great part in promoting them; we are vitally interested in their success. To them we must look for our trained Christian teachers, physicians and evangelists.

In the rapidly changing face of foreign missions I really think that there is no more strategic and fundamental piece of work that is being done than this giving of a thorough training and preparation to our young Christian women that makes them

able to assume the responsibilities of leadership.

The news that comes from the field is most heartening. In Japan a committee of Christian business men has been formed with Mr. Nagao as its chairman. It is vigorously seeking gifts for the new college and declared that Christian Japanese cannot yield to any one the privilege of building the first dormitory. The students of this college have a great Christian spirit. During last vacation a number of them devoted their time to the holding of vacation Bible schools.

In Vellore, our medical school for women in India, our students have been making some great records. Our first graduating class numbering fourteen, went up for examination, in common with hundreds of male candidates for degrees, to Madras University. While the men were able to show a passing average of only about twenty per cent of those taking the examinations our girls showed up seventy-five per cent successful. Last year more than one hundred students were turned away from this school for lack of room and equipment.

Equally encouraging reports come from other schools. We Baptists are involved in four of them. Out of the \$150,000 included in our survey askings in the \$100,000,000, \$80,000 remain to be secured.

Now, while as a denomination we cannot enter the campaign, as individual church members we are free to give to this as we do to other interdenominational enterprises, such as the Near East Relief. When the local committee is organized let Baptist women be well represented on it. When the time for the drive is published let us go forth as collectors to everyone whom we can reach in the community. Above all, let us offer devoted and unceasing prayer to God that Mrs. Peabody's health and strength may be preserved, and that the great objective may be realized.

An Opportunity For a Book Shower

BY HELEN B. MONTGOMERY

Most of you will remember clearly one of our Jubilee guests—Khanto Bela Rai—who came to us from Bengal Orissa. She is doing her last two years of college work in America, at the University of Nebraska, and is living with Dr. and Mrs. W. T. Elmore. In a recent letter she told me some of her ambitions for India. She expects to get her degree next June, and to return at once to Midnapore. I will quote from her letter and then you dear people will do the rest. Do you know that when Dr. Ma Saw Sa returned to Burma, she took 800 volumes with which to start a little circulating library in Rangoon? She and Khanto Bela Rai both agree that one of the big difficulties is the dearth of read-

ing matter. We teach the young people to read in our mission schools, and then there is absolutely nothing for them to read. Any one who wishes to promise Khanto Bela Rai a subscription to one of our fine American magazines may correspond with her—Miss Khanto Bela Rai, 1332 K Street, Lincoln, Nebraska. The subscription ought to start with the June number. It would be a wonderful thing if she could have subscriptions for *The Outlook*, *The World's Work*, *Our World*, *The American*, *Good Housekeeping*, *Woman's Home Companion*, *Record of Christian Work*, *Missions*, *Every Land*, *St. Nicholas*, *Youth's Companion*, and other magazines. You note what Khanto says:

"I would like to tell you something about our library, of which we are thinking and planning. When I see the wonderful system of education in this country and the numerous schools, both grade and high schools, and the advantages that the children have, to read and learn of so many kinds of things, I feel like taking some of the means back to my country by which we can enable our children to be better boys and girls in the future. If it were possible to take a whole school back in the boat, I don't know but I might steal one. I admire the system of public school education. At the present time it is impossible for us to have public schools at home—it will take some ages! When I see the numerous beautiful high school buildings (even in a dinky little town there is a high school) and millions of dollars spent for just the buildings, I certainly do covet, and wish we might have a little means by which we can attract the boys and girls in our country.

I am thinking if I couldn't get a specimen of American system of library to take back. You know we want a high school very badly in Midnapore, and have not got one as yet, and we are thinking of all kinds of possible means toward having one and toward interesting the parents of the children. We do not have a library at all. And we would surely appreciate to have one. We would like all kinds of children's story books and adult's story books, magazines and some religious story books. Of course we would want books in vernacular too, for which we would need money. We need a library with some equipments like book-cases.

I often wonder if our dream for a Christian high school for girls in Midnapore will ever be fulfilled—but if it is the will of our Lord then surely we shall have one.

I am getting a wonderful training here. It certainly has been a very great privilege, and I only want to prove worthy of it.

(Admiring Miss Rai's spirit, we wish to start the subscriptions by giving *MISSIONS* for her new library, also a dozen books which we hope will be acceptable and useful.—Ed.

TIDINGS

EDITED BY CONSTANCE JACKSON

SAY IT WITH LITERATURE

As December 25th draws nearer we would like to suggest a new way of doing your Christmas shopping early. Let Uncle Sam's postal system and our well stocked literature shelves aid you. For casual friends and acquaintances whom you wish to remember, why not our gay and original little Americanization cook book—"The League of Rations?" It contains recipes selected from fourteen different races—each one tested and highly approved. Its red and white checked cover has all the cheer of Christmas and it costs but ten cents—less than the usual greeting card sent at the holiday season.

Have you thought of brightening the outlook of some shut-in of your acquaintance this Christmas time? Any of the following material would open up whole new vistas of thought in the hospital ward or charitable home in your neighborhood

From Ocean to Ocean—a personal letter from each one of our home missionaries with stories of their work (25 cents).

Christmas on the Upper Big Horn—an account of a Yuletide visit to a Crow Indian tribe (3 cents).

A Kodiak Kaleidoscope—dark and light days in Alaska (3 cents).

Our Northern Negro—A study of a serious problem and what Baptists are doing to meet it (5 cents).

Schools for Negro Youth in the Southland—An account of Northern work which is having great results in the South (5 cents).

The Book of Remembrance for 1923—A Baptist birthday calendar of prayer (25 cents).

FIRESIDE SCHOOL NOTES

The Fireside School Conference, held during the past summer in Nashville, Tennessee, made a great impression on the many delegates present. The motto of the conference was "deeper yet," and many testified at the last meeting that they had delved deeper into the truths of God's word than ever before. At the consecration service on Sunday afternoon fathers, mothers, Sunday school teachers and pastors dedicated their lives anew to a cleaner, fuller service. An especially interesting feature of the program was the illustration of the work of the Sunshine Bands given by a large group of children. All present were deeply touched when a small white and a colored boy stood on the platform with their arms around each other while they sang "Jesus Loves the Little Children of the World." A leading Negro pastor said that he saw on this occasion

something which he had never expected to see this side of heaven.

During the conference the colored business and professional men of the city furnished automobiles to take the delegates to the grave of Joanna P. Moore, veteran missionary of the Woman's American Baptist Home Mission Society, whose memory is greatly cherished by the Negro people. Here a brief but impressive service was held, and the grave was completely covered with flowers placed there by representatives of the children in the Sunshine and Faith Schools in Africa and the children who paid the \$4 a month which made it possible for Miss Moore to first go South. The most glorious result of the conference perhaps was the fact that five young people were so impressed by the addresses of Miss Emma De Laney, for twelve years a missionary to Africa, that they offered themselves for service on that dark continent.

GOOD SEED BEARETH FRUIT

MISSIONS reaches and touches hearts. This has been proved conclusively many times but never more strongly than recently when the following story came to our attention. In the issue for February, 1922, appeared a quaint little cartoon-like drawing of our Chinese Baptist Church in Seattle, its sides bulging from internal pressure, and its walls propped up precariously. It had been drawn by our missionary, Miss Jane Skiff, and we printed it to show the really desperate need for a new building. Late in the spring an elderly New York State couple arrived at the Mission one day. They hastened to explain that they were taking a western trip and were particularly anxious to see the Chinese work in Seattle because of the interest which the picture in February MISSIONS had aroused in them. At this point the kindly old lady opened her handbag and proudly drew forth the picture, clipped from MISSIONS, and pasted carefully on a piece of cardboard so that it might be kept in better condition. She had carried it across the continent, down through California and up to Seattle. Before they left each of them gave Miss Skiff ten dollars for the work among the Chinese on the coast. Most of it she is keeping until the new building is completed, but four dollars of the sum she has expended for a beautiful new kiddie car with ball bearings and rubber tires. It is already being ridden enthusiastically around the nursery floor by small "cued" and trousered Orientals in America.

"WELL DONE, THOU GOOD AND FAITHFUL SERVANT"

May 24th marked the homegoing of one of our veteran missionaries—Miss Emma L. Miller—for thirty-five years a servant of God among the less fortunate people of our land, and an appointee of the Woman's Home Mission Society. After Miss Miller's graduation from the Baptist Mis-

sionary Training School her work divides itself logically into three parts—first in the West where she labored for seven continuous years to inspire and organize the women in missionary endeavor; second in the South where she worked for ten years in the Missionary Training School at Shaw University; and then for four years in Dallas, Texas; and finally back in her beloved West again where she opened a Mission for the Russians of Los Angeles, about 4,000 of whom were living in a colony by themselves. Patience and long-suffering perseverance were the weapons with which she conquered adverse conditions. When the tiny chapel of two rooms, built on the Los Angeles field with funds which she had solicited herself, burned down, she was undaunted, rented a new building, and went on with the work. Later a beautiful cement building was erected and it was from this, her own dear Mission, that she was carried to her final resting place. Always ambitious for the best possible intellectual and practical equipment for her work, she studied for five consecutive summers at the Divinity School of the University of Chicago, thus completing the English Theological Seminary course.

Her funeral services, held in the Russian church among the people with whom she had labored for ten years, were as unusual as had been her wonderful life. As Dr. J. A. Francis, pastor of the First Baptist Church of Los Angeles, ended his touching tribute he said, "I can almost see her as she goes up to the throne, having gathered around her many to whom she has shown the way, and hear her say, 'Lord, here am I and the children Thou hast given me.' And then will come his reply, 'Well done, thou good and faithful servant, enter into the joy of thy Lord.' So, dear Sister Miller," ended Dr. Francis, "I am not going to say 'good-bye' but 'good night.' We shall see you in the morning."

AN EDUCATIONAL RECORD

The Baptist Missionary Training School in Chicago was organized in answer to a woman's call for more adequate training along missionary lines. That call came many years ago and the answer has been the answer to similar calls all the way along. The first class to be graduated, 1881, numbered 16, 6 of whom are still living. When the Class of 1922 was graduated last June, the total enrolment of young women alumnae of the Training School was 863. The largest class ever graduated was that of 1913, with an enrolment of 45 members; the smallest class—that of 1882 had an enrolment of 7. The average number in each graduating class for the 41 years has been about 21. This is especially true of the classes of recent years: 1918 had 19 members; 1919 had 23; 1920 had 18; and 1921 had 23.

Graduates of the Training School are found in all parts of the world, and are engaged in all the various lines of Christian

work. The foreign countries represented by Training School graduates are: India, Burma, Assam, China, Japan, South America, Africa, Norway, Russia, Denmark, and the Philippines. In the United States graduates are working among the Bohemians, Chinese, Japanese, Mexicans, Danes, Norwegians, Swedes, French, Germans, Indians, Italians, Jews, Negroes, Russians, Syrians, and the Slavic races; and in Alaska, Porto Rico, Cuba, Mexico and Central America.

There are many other fields of service in which the graduates are working. We find some of them as city, church and Sunday school missionaries among the mill and mining populations and American population of the West. Others are working under special appointments of the various state boards and conventions, and are secretaries, matrons, missionary supervisors, field workers, pastors, teachers, either of grade or high school work in our mission schools, academies and colleges; while others are actively engaged in Y. W. C. A. work. Several of our graduates are in charge of branch missionary training schools outside of the United States, including Mexico, Porto Rico, and the Philippines.

Not only is the quality of work given of exceptionally high standard, but the student body is an unusually well equipped one. At the present time one-third are either college, normal or kindergarten college graduates. Of these, 9 have B.A. degrees, and one has her M.R.E. degree. The other two-thirds are high school graduates. Ours is the first missionary training school in America. It has been the pioneer in progress and academic advancement. Its slogan for the future is: Leadership in rank, scholarship, equipment and output.

"Christ in Every Home"

BY ALICE W. S. BRIMSON

Just south of the city limits in Pontiac Michigan, is a new community. The houses are placed here and there along its one paved road, straggling back in small lanes on either side. The one outstanding building is a new school recently built by the county.

Many colored people have moved into the community and a Baptist church, held in a small, unpainted house, ministers to them. Two other small communions are also bidding for the religious affiliation of the colored folk. But to the many families of new Americans—Rumanians, Bulgarians, Hungarians, Germans and others, and the scattered families of Americans, no church was ministering. They could go up to town to the Catholic church or one of the Protestant churches, but only the faithful would go so far.

"No one is doing anything for these people," said the school principal. "They couldn't be in greater need of uplifting influences if they were in the heart of Africa."



A PONTIAC FAMILY WITH ONLY \$4 A WEEK TO FEED MOTHER, ANEMIC FATHER, BABY AND FOUR CHILDREN

A desire to serve their neighbors, to reach out in friendliness to New Americans, led the First Baptist Church of Pontiac into this community. First, splendid Baptist women were interested to go into the homes of some of these New Americans and teach English. Poverty was there, too, during the last hard winter, when unemployment was prevalent. Four dollars a week from the county was the whole resource of one Rumanian woman to feed five children and an anemic husband. "Your man have work?" was the question which brought tears to the eyes of an Austrian woman who told of months of unemployment. American friendliness soon made an opening in such a community.

Then, word went around that there was to be a community night at the school. "No money—pictures and singing—good time." The community was stirred. Long before the hour set, little groups started toward the school building—women with shawls over their heads, carrying their babies, the older children following in single file. Something of the feeling of the community was apparent when a little woman whispered as she went out, "We're so glad you'ins came down here. We thought every one had forgotten us."

The Community Night afforded opportunity to announce the Sunday school service at the schoolhouse the next Sunday when again a fine group of children, with a goodly group of parents, started the Sunday school. There is a special class for foreign women in which English is taught through the Bible lesson, which has attracted many women of other lands.

The following report shows the progress of the work: "Up to date we have had five community nights, an average of one a month since we began our work with the foreign people. Our attendance has been over 100 each time and has reached as high as 150. Our room has a seating capacity of about 80, so we have been pretty well crowded. The first program, given

wholly by people from the First Baptist Church, included songs, readings and lantern slides. The second community night we had a Christmas program (including two trees with a present for each person), given by both First Baptist Church and our mission talent. The last one was given wholly by people in the mission. The parents of the children put on a playlet, which was very appropriate. The mission is growing, spiritually, in numbers and financially. It is almost self-supporting. Our average attendance of late has been about 75. The average number of foreign women in attendance every Sunday at the English class stays about the same. Those who come always have their lessons and are learning rapidly. Our pastor recently gave a talk to our mission, and afterward gave the invitation. More than 25 accepted Christ, boys and girls mostly in their teens. Do you think we should be discouraged? Three of the Kostin boys (a Bulgarian family on Grand Street) accepted Christ. They have attended regularly ever since the mission started."

Does Christian Americanization pay?

— — —

An incident which occurred in the First Baptist Church of Minneapolis in connection with Christian Americanization work there is illuminating. One of the volunteers was teaching in a Japanese Buddhist home where idols decorated the mantelpiece, and there was incense and all the "trimmings." Very shortly after the lessons began the small daughter of the household was allowed to go to the Baptist Sunday school where she quickly learned all the songs and Scripture verses. A few months later the Japanese mother announced that they were going home for a visit and various celebrations, the family being wealthy and of a very high type. The child declared enthusiastically that she was going to teach her new American "Jesus songs" to all her little playmates in

Japan, while the mother smiled graciously and said that her Japanese friends would be glad to hear of the American teacher and her friendships in this country. This far-reaching influence of only a few months' work is a telling argument for Christian Americanization work.

FROM THE FAR LANDS

Burnt But Not Destroyed

A note from Rev. A. C. Bowers, dated Dhubri, Assam, India, July 31, 1922, says: "It may be of interest to our friends who read *MISSIONS* to realize that petty persecution still takes place in India whenever theotists or zealots feel that they can do it without being taken up by the police. We were preaching and selling books in a market at Gauripore yesterday, and one of the young men bought the enclosed book, which is a study of the Lord's Prayer. Just as we were starting away I saw him with it in his hand burning. He had bought a box of matches and was showing his displeasure with our teaching. Occasionally in these markets we find men who will tear up tracts because they know what we are teaching and dislike it; but as a general rule we have more listeners than we have time and voice to preach to. There is a real desire in this district to learn what Christianity is. A few burnt books proves that our work is really getting home."

Personnel of the 1922 Entrance Class, Burman Theological Seminary, Insein

We are a Burmese Seminary but we take in men of every race and language of the country except Sgaw Karen, and they have a Seminary of their own. We are Burmese because all the teaching is done in that language. Our entrance class this year is very representative of the whole country, perhaps a little more than usual. The class numbers fourteen, five of whom are Burman. One is a man who has done tenth standard work and is in the Anglo-vernacular department, but is doing the most of his work in Burmese. Two are young men from Insein, and one is from the Prome field. There are three Chins, two of whom are from Sandoway, that very difficult place to get at, and practically cut off from any other mission stations during the rains. When one thinks of that place and its lonely two lady missionaries he can but feel that the romance of missions has not yet passed and that they are heroines in the Master's work. The other Chin is as different in dialect from these first two mentioned as his home is far from Sandoway. He comes from Tiddim, a month's journey from here. Next we have one Shan from Mongnai, then comes a Black Karan from another part of Dr. Gibben's field. We always have men from the Pwo

Karens of the Maubin field. This year one is here and a fine boy he is. Dr. Henderson sends us a Taungthu from Taunggyi. That work up there is among the Shans, Burmans and Taungthus. This is the first from that race. Moulmein rarely ever sends us any *Burmans* but one Talaing came from there this year. Last to enter is a L'su from the Myitkyina field. We are especially glad to have him for there is quite an awakening among his people up on the Chinese border, and there are no preachers for them. He is in earnest and we are looking forward to the time when he can go out among his own people with the message of life everlasting. In our second year class we have two Chinese, and one Lahu from Kengtung.

Surely our battle line is far flung, and men are here from the north and the south, from the east and west training to go out each to his own people to tell of the oneness of all humanity through love of our God and His son Christ Jesus.

Attractive Features of Chinese Life

QUOTATIONS FROM A MISSIONARY'S LETTER

We have most exquisite pink maiden-hair ferns growing, not in somebody's green house, but wild and profuse on the hillsides; and we have lovely pink ferns in the ravines, two and three feet long, swaying among the lush green ferns and overhanging foliage; and we have star fishes, blue and vermillion and gold, instead of the drab Puritanic sort you find on the New England Coast; and we have lobsters all blue and pink and green spots, instead of the cold green or our Atlantic waters. It is all a piece with that atmosphere of color and poetry which one feels more deeply the longer one lives in South China. Perhaps the South in any land is richer in poetic thought and feeling than the North is. You say "We are living in an age of decayed metaphors," thereby admitting that we Americans have got mentally past the time when we thrilled to those things.

RELIEF WORK IN POLAND

BY K. W. STRZELEC

Final reports on the distribution of clothes which Secretary Lippard brought to Poland on the "Ship of Fellowship" have taken more time than we expected. I have only recently succeeded in getting final returns from the different centers where the supplies were distributed. We have supplied with clothes 8,914 individuals, 3,580 families, and five orphanages with 637 orphans. The clothes were generally in excellent condition.

I have been pleased that there were so many preacher's coats, and most of them in very good condition. We now have one for each of our ministers. The country ministers and pastors among the Russians were not used to preacher's coats. One of them told me that his preaching might sound strange until his congregation be-

came accustomed to seeing him in such a coat.

Our Baptist brethren when they gather together for worship in their meeting places are now fairly well clothed. All needy have been helped. A year ago in Baptist meetings there were many ragged people. The rags have now disappeared and all the sufferers are thanking God for the gifts. While the givers in America possibly only think occasionally about those whom they helped, those who have received will bless God's mercy all their lives. It is right to remember the words of Jesus, "It is more blessed to give than to receive."

Real sunshine has been seen on the faces of the children who received dolls and toys with the clothes. Imagine children five to eight years old who never have seen toys. Nobody made toys and nobody sold toys here in the last years of the war, and finally when they reappeared in the large cities only a very rich family could afford to buy some for their little ones.

The sixty barrels of soap have brought happiness in hospitals, orphanages and in private families. Soap is still a luxury in Poland and the price for this life necessity is still very high.

RESULTS OF THE SONA BATA INGATHERING

Mr. and Mrs. P. A. MacDiarmid, missionaries of the Belgian Congo, were in America on furlough when the remarkable revival at Sona Bata began. They have recently returned to their station and Mrs. MacDiarmid says: "You have read of the great ingathering, as we had, but you cannot appreciate the wonderful change and the blessings that have come to our district without seeing them. God has made His power felt in a wonderful way in the Sona Bata district and the revival continues. One could scarcely ask for greater opportunities for service. What has already been accomplished was beyond man's power to do and He has wrought it. He will surely continue to bless and work wonders through his servants, both black and white. Mission work is not the responsibility of the missionaries on the field alone. We all know what our part is and we ask you friends at home to do your part and help all you can. The inquirers' classes each Thursday morning are a joy. I have between 75 and 100 eager, happy women in my class. Mr. Wakeman and a native teacher have the men and there are a good many boys and girls as well. Out in the district this is repeated many times. One teacher has over 400 inquirers in a village where as yet there is not a single baptized Christian. We cannot get Bibles, hymn books, catechisms and schoolbooks printed fast enough to supply the demand."

A City's Gratitude

The Foreign Mission Society recently received an official communication from the Mayor of the City of Braunau in Czechoslovakia, stamped with the muni-

cipal seal and countersigned by the headquarters of the Police Department, conveying the grateful appreciation of the city on behalf of the people to whom were distributed the clothing, shoes and other relief supplies which were part of the shipment sent to Europe in the "Ship of Fellowship" last November. The communication emphasizes that this distribution preserved the health of many a child who might have succumbed to the severity of the winter because of the lack of fuel in the homes. A detailed list was enclosed showing the distribution in the municipal schools and in the poorhouse, and voices the gratitude of all who were recipients of these gifts. An accompanying letter from Rev. Walter Hoffman, pastor of the Baptist church in Braunau, says that he recently baptized 11 converts.

Foreign Missionary Record

SAILED

From Vancouver, September 7, on the *Empress of Russia*, Mr. and Mrs. Leslie C. Whitaker and daughter for Burma; Rev. and Mrs. C. S. Keen and two children, Mr. and Mrs. R. D. Stafford and three children, Miss Bertha Smith, Mrs. Hannah T. Keen and Miss Florence Webster for East China; Donald Fay for West China; Miss Edith Lulin, Rev. and Mrs. Kenneth Hobart and Miss Joybell Hatcher, fiancée of Rev. G. W. Lewis and Mr. Lewis' two children for South China; Rev. and Mrs. Manley and three children for South India.

From Brooklyn, September 15, on the *City of Harvard*, Miss Helen Bailey and Mrs. J. S. Timpany for South India; Miss Victoria Christensen for Assam; Dr. Mary Bachelor and Miss Naomi Knapp for Bengal-Orissa.

From New York City, September 16, on the *Zee-land*, Mr. and Mrs. Charles E. Smith, Miss Etelka Schaffer and Miss Hilda Lund for Belgium to study the French language, then to Belgian Congo.

From Vancouver, September 28, on the *Empress of Australia*, Rev. and Mrs. F. C. Wilcox and two children and Miss Lillian M. Van Hook for East China, and Miss Ellen Martien for the Philippines.

ARRIVED

Dr. and Mrs. MacKenzie and two children of Huchow, East China in Seattle, August 28.

FROM THE HOME LAND

News From Latin American Fields

The summer school of the University of Porto Rico had the largest attendance this year in its history. Dr. A. J. Steelman of our Mission was on the faculty and gave courses in ethics and sociology. He was thus enabled to have personal contact with hundreds of the best young people from all over the island and in addition conducted a Bible class on Sundays made up of students.

Mr. Riggs writes that the new year is opening with great promise in the Rio Piedras church. Although since the death of Mr. Story they have been without a pastor there, there are a number of good helpers. A student assistant will help Mr. Riggs in this church until a permanent pastor can be secured. Friends are asked to join in making this an object of special

prayer. Our Mission has a great opportunity and responsibility as the only Protestant church in this University center. The placing of the Evangelical Seminary at Rio Piedras, representing all the denominations, and the building up of a strong body of theological students who receive part of their instruction in the University, has made it easier to undertake Christian work with the other students. Many of them attend our church. A number of the University professors are evangelical Christians. It is our duty to provide a strong pastor for this church. We expect soon to build an addition to the church for Sunday school purposes, as the Sunday school has already outgrown its quarters.

Recent word from Saltillo, Mexico, says that although some of the old students who were expected had not returned, there will be 50 students in the Theological Seminary this year. In partnership with the Southern Baptists we are opening in the same city a preparatory school for boys. For the beginning some of the same instructors will do for both institutions although they are housed in different buildings. In the very near future work will be begun on a new building to house both schools on a farm of 154 acres purchased a year ago on the edge of the city. This farm will provide labor for the students and enable them to retain their self-respect by earning their way through school in raising crops and caring for live stock. The farm has several springs with sufficient water for irrigation, also a small orchard of fruit trees. It comes very near to meeting the ideal, when theological education is combined with work on a farm and at the same time is near enough to a city and a railroad center to provide preaching opportunities for the older students.

General Missionary Wilson should have come home this last summer for his furlough, but with no one to substitute for him conditions were such that he felt he could not leave his work in Nicaragua. Under date of June 24th he writes: We have just been having a tussle with the authorities about our schools. Miss DeMoulin and I have visited the Minister of Public Instruction three times, and I think the fight is practically over. The papers have had a good deal to say about it pro and con. Under date of August 17th he writes: For the past ten days we have been again in a state of siege technically. There have been what seemed to be revolutionary movements in several places. The recruiting of troops goes on, and several hundred have been sent out from here; they are taking horses and saddles in the name of the government for war purposes. I have word from one of our pastors that they have just taken his saddle, and did not take the horse only because they did not find it. Things are so unsettled and the people are so apprehensive that business is nearly paralyzed. And if you ask what it is all about you get no certain answer.

NEW AMERICANS IN MASSACHUSETTS

We have now 41 centers of operation among our New Americans in Massachusetts, outside of Boston, Cambridge and Chelsea. By nationalities, the number of churches and missions stands as follows: Finns 5 (2 being churches and three consisting of small mission groups), French 8, Italians 9, Polish 1, Portuguese 3, Russians 7, Swedes 8. These centers of work are located in 21 cities and towns.

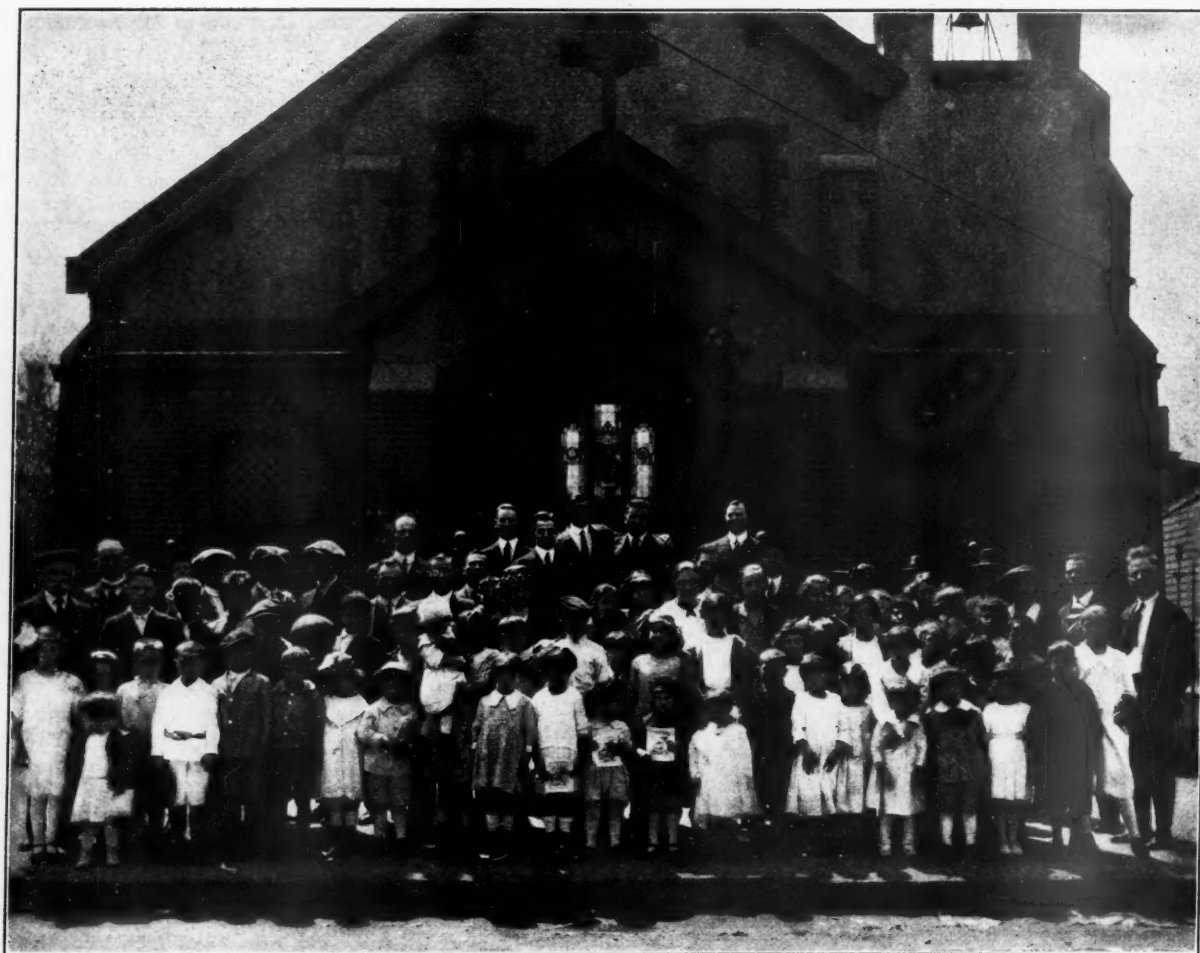
There has been a distinct deepening of interest among our French people. Our missionaries have caught a new vision and there have been repetitions of some experiences of the pioneer days of French evangelism in New England. Our French missionaries are each serving two or more fields. For many years our work in Manchaug has been linked up to the French work in Woonsocket, Rhode Island, one missionary serving both fields. We have recently made a change, placing Worcester and Manchaug French missions under the care of Rev. Isaac LaFleur. Notable results have already been achieved. In addition to these two fields, many miles apart, the missionary serves also the French people of Leominster and Fitchburg.

The interest among the Italians in Beverly continues to grow. The men of the Italian Republican Club have provided free of charge the rooms for our meetings and have attended to the janitor service. They feel that they are in a sense protectors of the mission. At an occasional preaching service the attendance has been from 30 to 40, mostly men. The week day classes and the Sunday school overtax the capacity of the rooms. We feel obliged to rent the main floor of the building to provide for even the present attendance. The Missionary Committee of the First Church, Beverly, has rendered an admirable service.

Our Russian work has gone forward with steady gratifying progress. Two new centers of operation have been opened by our missionaries. In the number of baptisms (34) the Russians exceeded all other national groups in the past six months. In proportion to the number of missions, the Portuguese exceed all others, 30 having been baptized in Fall River and New Bedford.—Willard E. Waterbury, Director.

A CORRECTION

In an article in MISSIONS (March, 1922), it was stated that Superintendent Learn, now in charge of the orphanage maintained on Wood Island, Kodiak, Alaska, by the Woman's American Baptist Home Mission Society, was Superintendent Roscoe's successor. This is an oversight which the writer of the article regrets. Rev. Curtis E. Coe, who passed away a few months ago, and whose faithful service in Alaska under the Woman's Board is remembered with gratitude by many, succeeded Mr. Roscoe as superintendent of the orphanage. The period of his cheerful, efficient service on that remote field extended over thirteen years.—C. H.



ITALIAN BAPTIST CHURCH SCHOOL, TRENTON, NEW JERSEY

"Is It Worth While?"

By REV. MICHELE SOLINENE, OF TRENTON

That mission work among the new Americans apparently does not always turn out the expected results is a fact which can not be denied. Again and again those of us who are face to face with the situation ask ourselves "Is it worth while?" In this state of mind, however, we are not alone. Isaiah in the eighth century B.C. asks himself the same question, "Who hath believed our report? and to whom is the arm of the Lord revealed?" Other prophets felt the same way. This feeling is generally experienced by all those who have to deal with human nature in any line of work. The thing which must be remembered is that Christian work is very much like the exertions of the farmer; he sows with tears, but reaps with joy. What is true of discouragements is also true of rewards in His service.

The picture on this page shows some of the results of two years of labor at Trenton, N. J., among the Italians. When Miss Augusta H. E. Stewart, under appointment of the Woman's American Baptist Home Mission Society, came with the writer to Trenton in 1920, we discovered

what we had to contend with in the community. Our church building is located between two fires. On the one side, about three blocks away, there is a large Roman Catholic Church with a parochial school, a day nursery, and a convent for the sisters. These institutions are patronized by Italians, Irish and other races of the same faith living thereabout. On the other side, at a distance of about a block, there is a large Roman Catholic Church exclusively for the *Italians*, with a parochial school which handles a thousand children. This school employs sixteen sisters and three priests. Little over a year ago a convent was opened for the purpose of training young women for the nunnery. Our work seemed to be a drop of water in a great ocean.

Before this time our little building had been brutally abused by the Roman Catholic children on their coming from school, where a spirit of hate for Protestants and Protestant institutions results from their teaching. Slowly we have been making our way among them with visitation, distribution of tracts, New Testaments and Bibles. The Gospel has been preached to them in the street with stereopticon views, and gradually Christian

love has succeeded in winning many of them to Christ. During these two years a goodly number of new members have been added to the membership through baptism; others who, through discouragements due to persecutions, had abandoned the services, have been reinstated.

Last winter for the first time we began to see the boys' work taking real shape. A community boys' band was organized during the winter months and is beginning to give excellent concerts in public parks and on various festive occasions. The band is at our disposal at any time because of our generosity in supplying them with electricity, heat, and the basement of our church. An industrial school for girls was carried on one day a week during the winter and spring seasons; clubs for boys and girls have been held continually and English classes were taught by us at the time of the night school sessions. All through July a Church Vacation Bible School was held which enrolled 157 children. The time with them was well spent, and the teaching and influence exercised on them will not be lost, I am sure.

The mission since our coming has assumed the responsibility of paying all its current expenses; has made regular contri-

butions to missions, and at the present time is looking forward to its organization into a real church. We feel that the money and efforts put forth in this field have not been in vain. The community has great need of constructive work; there is need of a clinic; a day nursery to take care of our children; a public bathing house; some reading and social rooms, and a public hall for educational and social functions. As long as the young people are not provided with places of this character they will be attracted by amusements which menace the community life.

Recently I made a visit to my first field of labor, Port Chester, N. Y., from which I had been absent about seven years. It was a real joy to see the working influence of the Gospel preached to them in tears in those days when their hearts seemed to be closed to the Gospel teaching. Today a genuine group of Christian believers are going forward on their faith alone, conducting their own services twice a week, hoping and praying that a leader may be sent them. On seeing me in their midst after so long a time, several of them apologized with tears in their eyes because they had not responded seven years ago to the appeal made to them then.

Here is a photograph of one of the young men whom I had the pleasure of baptizing during my ministry in Port Chester—Mr. Vitaliano Scambia. He is one of the most devoted followers of Christ—always testifying to his Saviour's grace. He gave his life to Christ and was looking forward to the Christian ministry among his own people when the war broke out. He offered his life for the country of his adoption and engaged in war with the same zeal which he had shown in Christian work. The enemy's shells did not spare him; his face and arms were badly hurt and no small measure of suffering was his lot, but Mr. Scambia never gave up. He is an example of what a mission station can produce; he is a true Christian American citizen. The development of one character like this proves without a doubt to those who are engaged in work of this sort that it *does* pay, and pay gloriously.

The Italian Baptist Convention

BY PROFESSOR ANTONIO MANGANO, D.D.

For twenty-four successive years the Italian workers of the United States have met in the various cities of our country, in an annual convention, to discuss the problems of Italian evangelization and to inspire each other with a holy zeal for the great task which the Baptist denomination has placed upon them. The last gathering was held in Buffalo September 12-15. While the invitation was extended by the Rev. G. Basile, pastor of the Second Italian Church of Buffalo, who worked unceasingly to make the convention a success, the host was in reality the Baptist Union. Chief among those who worked side by side with Mr. Basile were Dr. Dutton, Secretary of the Buffalo Baptist Union; Rev. G.

Castelini, pastor of the First Italian Church; and a host of devoted ladies who saw to it that the fifty or more delegates were well cared for. Special mention should be made of the generous hospitality shown by the Prospect Avenue, the Hudson Street, the First Church and the two Italian Churches.

It was the unanimous verdict that the Baptists of Buffalo are a generous body of people who are really interested in the foreign-born and who know how to take strangers in and make them feel at home. No wonder the Baptists of Buffalo are doing the finest piece of missionary work of any denomination within the area of that city. There is a reason. It may be of interest to the readers to know that Buffalo



VITALIANO SCAMBIA

has the distinction of having the First Italian Baptist Church organized in this country. This was brought to pass in 1896 through the energetic efforts of Rev. A. B. Bellondi, while he was still a student in the Rochester Theological Seminary. But this splendid accomplishment would have been impossible had it not been for the loving and loyal cooperation of the Baptist Union.

Our denomination is now doing work in 75 different centers, maintaining 55 men and as many women. The total membership of our churches is near the 3,000, with over 4,000 children in our Sunday schools. The 36 churches reporting show 325 additions by baptism and contributions to the amount of \$25,000. But even these encouraging figures do not tell the whole story. Wherever our workers go they do a two-fold work. On the one hand they work intensively, leading people to accept Jesus Christ as their personal Saviour; on the other hand they establish points of contact with hundreds of people who do not unite with our churches but whose point of view relative to religion, and to America, is radically changed. These are results which

cannot be tabulated, but which are of very great value to the future of Protestantism and therefore to America.

The following are some of the important subjects discussed by our pastors at the convention: The Gospel for the new times; Denominational Loyalty; Italian work in our Southern states; Training the new generation for service; Objectives and purposes of Christian Centers; Progress toward our goals; Training the women of our churches; Roman Catholic Propaganda. There was one outstanding impression which the writer received as he attended every session of the convention, and that was that as a denomination we have in the Italian pastors a devoted and loyal group of men and women who feel a deep sense of responsibility for the development and extension of our work among the people to whom they are sent.

The following officers were elected for the ensuing year: President, Rev. Vincent Coletta of Brooklyn; Vice-President, Rev. Michele Solimene of Trenton; Secretary, Rev. Antonio Perrotta of Utica; and Treasurer, Miss Carmela Rienzè.

"The Book of Remembrance"

The "Book of Remembrance" for 1923 is now ready. It is in the same convenient form as last year and is even more attractive in appearance, bound in grey with lettering in brown and gold. It contains the names of all our missionaries, home and foreign, our university pastors, the executive officers of all our societies and boards, and the general workers of our State Conventions and City Mission societies, arranged according to birthday dates. Several attractive new features have been added: Daily Bible Readings on the monthly topics of our denominational program; the "Cycle of Prayer" adopted at Indianapolis; portraits of twelve of our great pioneer missionaries; a list of some of the prayers requested in the 1922 "Book of Remembrance" which have been answered; and the date of appointment of each missionary.

Last year 13,000 copies were sold—more than ever before. Many Sunday school teachers bought copies for members of their classes. Others gave them as Christmas gifts to friends. All who have used the Book this year will want the 1923 Book, and those who have not used it will surely want to make its acquaintance.

The price for single copies is 25 cents. Quantity rates are given this year as follows: 24 cents a copy in lots of 25; 23 cents each in lots of 50; 22 cents in lots of 100. Why not order a quantity to sell at 25 cents and get a free copy for yourself or enough for Christmas gifts for your friends?

Send your order and remittance to the Literature Department of the General Board of Promotion at any of the following addresses: 276 Fifth Avenue, New York City; 700 Ford Building, Boston; 125 North Wabash Avenue, Chicago; 504 Columbia Building, Los Angeles.



WORLD WIDE GUILD



CONDUCTED BY ALMA J. NOBLE, 218 LANCASTER AVE., BUFFALO, N. Y.

PRAYER

"If from all Thy good gifts, O Lord, I may ask but one, let that one be the spirit of kindness! Let others have fame and fortune and jewels and palaces, if I may but have the kindly spirit! Give greatness and power to those that want them, but give to me Brotherly Kindness! Make somebody else to be of comely visage if only I may wear a comely countenance.

"May I never wound the heart of any faltering child of Thine! Make me to do the little unremembered acts that quietly help without intending it. Grant me to bear about the unconscious radiance of a life that knows no grudge, but loves all men because they are the children of my Father who loved them enough to send His Son to save them. Amen.

—George A. Miller.



HELEN E. HOBART
FIELD SECRETARY—W. W. C., AND C. W. C.

OUR NEW FIELD SECRETARY

She is certainly a very modest person. I asked her to give me her "pedigree" that you might know a little more about her, but she simply says, "There is little to tell. I was graduated from the University of California in 1920 and have always lived in California." I am able to add one or two family items. Her father, Dr. C. H. Hobart, is a widely known and highly esteemed Baptist pastor; and her brother, Rev. Kenneth Hobart and his wife, have just sailed as missionaries to China. Miss Hobart herself was Field Secretary last

year under the Board of Promotion, which has generously released her for this service. "To know her is to love her," and I am sure you will all love her when you know her. Although at this writing her itinerary is not definitely planned, she will probably remain in the West until after the Christmas holidays and gradually work eastward, reaching Washington in time for the Northern Baptist Convention.

Her first official message to you will be a Christmas message in December MISSIONS. Now I want you to take this Helen into your hearts as you did Helen Crissman Thompson; to pray for her, and to do all you can when she comes to your city or your state to work up large conferences and rallies. She is so eager and enthusiastic, and I am sure that we shall have a great year of service together. Your "Alma Mater" is counting on you!

THE CONTINUATION CAMPAIGN?

Yes, indeed, it is on again this year and we shall enter into our share with the same zest as last year. We are aiming at the same goal, \$16,666; and judging from preliminary reports I am sure we shall reach it. Ohio sent the cheering word that her Guild Girls had voted to assume \$5,000 this year. How is that? How I love the spirit of my Worth While Girls! We shall not use the pledge cards this year, and each district and state is at liberty to carry out its own plan. The main thing is for each one of us to realize that we are trustees of the precious Gospel of Jesus Christ. I am just reading with cold chills the horrors of the Smyrna massacre. Is it nothing to us that our lives are safe and sheltered and enriched when so great a part of the world is in anguish because they know not the Christ, and are not governed by the ideals of Christian love and brotherhood? In "The Meaning of Service" Dr. Fosdick says, "How easily do we take for granted the innumerable blessings that have permeated our lives because the Christian Gospel has for sixty generations been at work among us! The signs of sacrifice are in them all; their trail is red with blood; they come to us every one like Paul to the Corinthians, 'bearing in his body the marks of the Lord Jesus.' Common convenience, cultural opportunity, national inheritance, spiritual privilege—they are not to be taken for granted. They should awaken depths of gratitude. They have all been bought with other blood than ours, and with sacrificial toil we never can repay."

— — —

This is Thanksgiving Month. Let us stop and think of our personal, family and na-

tional blessings, and in loving gratitude let us love humanity as Christ loves it, and see to it that our great denomination suffers no lack of funds to carry out the Great Commission through our failure to give. Remember this is the month for our Home Mission Thank Offering. If any Chapter last year failed to do its best, perhaps these words of Theocritus will be a needed challenge:

"A shipwrecked sailor buried on this coast,
Bids you set sail;

Many a gallant ship the day that we were lost,

Weathered the gale."

I hope you will all speed up on organizing new Chapters in churches where there are none; that you Guild girls will keep the children in their C. W. C. work; that you will carry out all the plans given in September MISSIONS (pages 500-501) plus many more of your own; and that you will pray continually for your national, district, state and association officers, as well as for the whole body of W. W. G.

— — —

A New Pageant. Mrs. E. C. Cronk has killed two birds with one stone by outlining some programs on "Lighted to Lighten" and including with it a very effective pageant on the same subject. These may be had from our Literature Department.

— — —

Cycle of Prayer. I hope you will all follow the topics for daily prayer suggested in a little folder called "A Cycle of Prayer" and published for free distribution by the Board of Promotion. Send to the Literature Department, 276 Fifth Avenue, New York City, being sure to enclose a stamp to cover cost of sending.

— — —

Last but not least! If you do not receive an answer to your letter to me within two weeks, write again; also, be sure to write your full address at the head of the letter, as well as on the outside of the envelope for filing purposes.

*Faithfully Yours,
Alma J. Noble*

DAILY PRAYER CALENDAR

From Chapter 1931, the Berean Class Salem, Oregon, comes a copy of its Daily Prayer Calendar which may be suggestive to others of you.

"People must really be loyal to one another to pray well together."

1. Pray for myself that I may be worthy.
2. Pray for our Chapter that we may win girls to Christ.
3. Pray for our church and pastor.
4. Pray for our mission fields, Home and Foreign.
5. Pray for my special missionary.
6. My prayer list of unsaved:

TRUE OR FALSE

I suggested at our Conference at Indianapolis, and at all Summer Conferences I attended, a True or False Test on our Study Books or our general denominational work. Miss Jeanette Martin worked this out for the Keuka House Party, had the girls correct their papers, and awarded three prizes (books) to the three highest papers; two were 94% and one 92%, the latter that of a fourteen-year-old girl of Cazenovia. I wish I knew her name. The average was 80¼%. I am giving below some of the questions, just to give you an idea how to work it out in your own Chapter. It makes a fascinating feature of a State Rally.

GROUP 1

(Answer by T. or F. for True or False)

1. The population of India, is more than three times the size of that of the United States of America.
2. The great majority of Indian women are able to read and write.
3. Eleanor MacDougall is President of a college for men in India.
4. Miss Elizabeth Vickland is returning immediately to her work in Nowgong, Assam.
5. Mr. W. A. Hill is Secretary of the Department of Missionary Education of the Board of Education.
6. Miss Luella Adams is in charge of Morgan House Community Center for Negroes, Pittsburgh, Pa.
7. Spelman is a large school for colored girls in Philadelphia, Pa.
8. The intensity of race feeling is proportionate to the number of Negroes in a community.
9. Dr. Grose is Editor of MISSIONS.
10. Prayer changes things.
11. The World Wide Guild was started in 1915 under the Department of Missionary Education.
12. Paul Laurence Dunbar was a famous Negro poet.
13. "Race Grit," by Coe Hayne, tells of the Chinese race.
14. The parents of Jesus once took him to Africa.

GROUP 2

(Answer by Yes or No)

1. Is there a Baptist College for Girls in New York State?
2. Is Helen Crissman Field Secretary for W. W. G.?
3. Does the Weymouth Edition of the New Testament differ from the King James?
4. Is there material for story-telling in "In the Vanguard of a Race?"
5. Is the World Wide Guild still affiliated with the two Woman's Boards?

GROUP 3

(Fill in blanks)

1. The motto of Madras College is ———.
2. There are ——— Colleges for Girls in India.

3. Colleges for Women in India are located in ———.
4. Dr. Ida Scudder is head of ——— India.
5. "If I regard iniquity in my heart the Lord will not ———."
6. The name of a Negro Spiritual is ———.
7. The greatest teacher of prayer is ———.
8. H. G. Wells says that the greatest sin in the world today is ———.
9. Mrs. W. A. Montgomery is President of ———.
10. The President of the Woman's Home Mission Society is ———.
11. The Guild Quota in the Continuation Campaign for this second year is ———.

SOUTHERN CALIFORNIA'S HOUSE PARTY

At last the hopes and dreams of many years were realized in the W. W. G. House Party for the girls of Southern California held July 3-10 in the Pacific Palisades at Santa Monica, a spot where "the mountains meet the sea." Our Camp was in a beautiful cañon among the trees with a clear little stream trickling down and a wonderful view of the mountains just beyond. A motor-bus to the bathing beach a mile away was an added attraction.

Our attendance totaled 138 and about 75 girls remained for the entire week. What a fascination there is in beauty! How near the girls drew to the heart of God because of the appeal of Nature! The leaders—what efficiency and earnestness they put into their work! And the girls—well, no one can tell how much of worth they imparted through their bubbling laughter, hearty cooperation, and open hearts and minds.

Our State Secretary, Mrs. Arthur Willett, was dean and she was such an inspiration to all. Helen Hobart was an outstanding personality, adding sparkle and life, and presenting in a practical way "Lighted to Lighten." She also had charge of the Open Forum every morning. "The Vanguard of a Race" was delightfully taught by Mrs. McKern, and another popular leader was Gladys Skevington, Secretary of Los Angeles Association. Our missionaries were Mrs. Frederickson, of Africa; Miss Blackmore, of Los Angeles; Mrs. Ré, of our Italian Church; and Rev. Theodore Fieldbrave. Beautiful autochrome pictures were given one night by Rev. George Holt.

Recreational features included an Acquaintance Party, Musical Evening, and Stunt Night. Our guests included Mrs. Edmands, Miss Violet Edmands, Miss Mary A. Greene, and Mrs. Carl of Los Angeles. Two features must be especially mentioned if the true spirit of the House Party is understood. One was the Open Forum where the girls entered freely into the discussion of our Point Standard and other phases of Guild Work and Methods. The other was the Vesper

Service each evening, held out under a huge live-oak tree near a running brook when the evening stars were beginning to appear, and the rapture of the mountains held us spellbound.

The House Party was voted a big success and the girls are already planning for a bigger, better venture next year.—Compiled from personal letters.

NEW HAMPSHIRE'S SECOND HOUSE PARTY

The chronicles of the World Wide Guild would seem to challenge the truth of the saying that "you cannot repeat a success," and the New London House Party held at Colby Academy, September 1-3, proved that you can repeat a success and also that nothing succeeds like success. They had a wonderful time. Mrs. G. Stewart Campbell, State Secretary, assisted by Mrs. Crockett, developed a fine program including a banquet the first night, at which Mrs. Sherman Perry, our District Secretary, was toastmistress, and the guest of honor was Miss Mary Colgate of Yonkers. Miss Alene Bryant, of Judson House, was a great inspiration, as were Miss Suman of the Philippines and Miss Jennie Crawford of West China. Miss Suman gave each girl a small kodak picture of one of her Filipino girls, telling a little about her, giving her name, and asking the Guild girl to pray for her little "Brownie pal," and to write her a letter occasionally. Miss Elizabeth Sargent added vivacity by her exuberant spirit. There were the usual educational features both for W. W. G. and C. W. C., and in the afternoon a real treat, a drive to Lake Sunapee where bathing was one feature and bits of program another. This year the House Party lasted over Sunday with a helpful sermon in the morning, and a consecration service in the afternoon in charge of the pastor of the church, Mr. Romeyn.



BADGE DESIGNED FOR THE CHAPTER IN GREEN STREET CHURCH, MELROSE, HIGHLANDS, MASS., BY ISABEL M. HIRST.

WORCESTER'S WEEK-END PARTY

All the Guild Girls of Worcester, Massachusetts, had a fine Week-end Party at Lake Inaboag, Brookfield. Twelve Chapters were represented and the Association Secretary, Miss Lillian Maynes, was the presiding genius. The two guests of honor were Mrs. Leslie Swain, State Secretary of Rhode Island, and Miss Carrie Mosteller, our missionary among the Syrians in Boston. Saturday evening they gave "The Two Masters," and had all the features of a larger State Rally at a minimum expenditure of money. This is a fine suggestion for other cities where a lake or river or mountain is near enough for such a nice little family Guild party.



The Crusade Up Dollar Hill

Isn't that a fine name for our Continuation Campaign in the C. W. C. this year? And when you see the Container, printed in red and black, enthusiasm will know no bounds. Some part of the work which our money supports is emblazoned on each banner: "Ships and steam cars to carry missionaries, autos, sedan chairs, Sunday schools, kindergartens, hospitals, splints, Bibles, shower-baths and swings, shoes and shirts for orphans." These are a few of the things we help to provide with every dime slipped into a banner. It will be thrilling to see the boys and girls going over the top of the first hill, and I am sure that many of these gallant Crusaders will capture more than one hill. When we think about each dime, and how many of them are needed, I hope that hundreds of dimes will be put into the banners—dimes which would otherwise be used for candy, cones, gum, movies, balloons, marbles, kites and such things, which are for ourselves. Beside saving the money that is given us, I hope that a great deal will be earned this year for "The Crusade Up Dollar Hill." Winter provides so many ways of helping. A notice in the church calendar announcing that the boys and girls are ready to work on Saturdays and to a smaller degree after school, should remind the church people that the best workers in the town are available for errands, and that good work is worthy of a good wage.

The Containers will be in the hands of the children December first, barring unexpected delays, and the campaign will close April thirtieth. How many boys and girls will present their first Container filled as a Christmas present to our Saviour, who brought us the first blessed Christmas so many years ago in the "little town of Bethlehem?" I should love to hear from each Herald Band and Crusader Company, yes, and every Jewel who will do that. Send me the names of the boys and girls and send the money to the State Promotion Secretary.

There will be "Instructions" sent to every Leader about sending the money and reports, and every Leader should follow the instructions minutely. Because that was done conscientiously last year in most states, we were able to get an accurate report early in May of the glorious work of the children in giving over \$10,000. What shall we do this year?

Miss Margaret T. Applegarth gave us the idea for the Container and made the drawing. She has our abounding gratitude. Beginning at the bottom, the banners are inscribed as follows:

1. Salaries of Baptist Missionaries.

2. Ships to carry our missionaries to the Orient.
3. Steam cars to carry our missionaries around America.
4. Carts and ponies, sampans, sedan chairs, swift autos.
5. Scrolls and song books for Sunday schools.
6. Schools, study books and kindergartens.
7. Hospitals, surgeons, splints and supplies.
8. Bibles and Testaments in every home.
9. Sewing machines, swings, shower baths for Christian Centers.
10. Shoes, skirts and shirts for orphans.

HELEN HOBART IS A CRUSADER, TOO

The new Field Secretary for the Guild and Crusade is enthusiastic about all our C. W. C. plans and materials. When she goes into a state she wants to hear from the State Secretary about children's Rallies in the cities and Leader's Conferences. The boys and girls better get ready to greet her with some yells and songs in her honor, for she certainly counts on meeting the children, and they will see in her one who can plan with them and help them to be loyal Knights equally well. So everybody watch for the coming of Miss Hobart, and capture her if she is in your vicinity. If you want her for a particular occasion, write to me, giving the date and we will do our best to make it possible.

SEEN ON DOLLAR HILL

Every month, under this heading, I will tell some incidents of the things mentioned on the banners.

One day when Morgan House, the Christian Center for the Negroes in Pittsburgh, Pa., was opening, two little black girls, aged 5 and 6, with snapping bright eyes, rang the bell and said to Mrs. Moore, our splendid missionary there, "Is the gym open for *ladies* now?" "Yes," said Mrs. Moore, "would you like to use it?" "Yes, ma'am, that's what we came for."

About two years ago, one of our missionary doctors went back to Burma after a year of rest in this country and she took with her something that made her so happy that she told every one on the steamer all the things she was going to do with it. It was an *auto*. She could get supplies up from Rangoon to her home in four hours, instead of waiting three days for them to come by bullock cart. She could go out to four times as many villages to treat the sick folk as before, and patients could be brought to her who would suffer terribly

and probably die in their homes. That *auto* was truly a chariot of the Lord. Last spring word had to be sent to all our missionaries that they must save every cent possible and must give up everything they could. There was nothing our good doctor could give up except her *auto*, so she sold that. Too bad we hadn't given some more dollars.

Successful Puzzlers

The Magic Box Puzzle in September MISSIONS was solved by an unusually large number of Crusaders. We are proud of them, and give their names below. The key to the Puzzle is to put the five in the center and the even numbers in the corners. The other figures are then easily placed.

2	9	4
7	5	3
6	1	8

Adolph Anderson, Everett, Wash.
 Elsie Anderson, Tacoma, Wash.
 Florence Rice, Washington, D. C.
 Marion Puryear, Los Angeles, Cal.
 Maude Allan, Pawtucket, R. I.
 Betty Alsterlund, Moline, Ill.
 Marjorie Harding, Fulton, N. Y.
 Mary Clayton, Philadelphia, Pa.
 Milton Commeau, N. Middleboro, Mass.
 William E. Nield, Lebanon, Conn.
 Donald Martin, Philadelphia, Pa.
 Marion Fischer, Leslie, Mich.
 Dorothy Anderson, Everett, Wash.
 Alma I. Davis, West Chester, Pa.
 William Howlett, Pulaski, N. Y.
 Marie Nielsen, Ellendale, Del.
 Mildred E. Heite, Dover, Del.
 Fern Kinton, Lansing, Mich.
 Doris Edmonson, Akron, Ohio
 Bernice Culbertson, Sterling, Kans.
 Karl L. Slater, Schenectady, N. Y.
 Orpha Mae Grover, Adams, Neb.
 Clara E. Fortner, Port Allegany, Pa.
 Frances Day, Paterson, N. J.
 Elizabeth Edge, Wilmington, Del.
 Frank Dodge, Norwich, Conn.
 Anna Hope, Wilmington, Del.
 Cecil Tinder, Hastings, Nebr.
 Ruth Hilbert, Haddonfield, N. J.
 Mrs. C. G. Kalberer, W. Lafayette, Ind.
 Genevieve Hall, Chittenango, N. Y.
 Anna Dahn, Balsam Lake, Wis.
 Gerald E. Hazen, Morton, N. Y.
 Helen Whitcomb, W. Medford, Mass.
 Helen Reed, Atlantic City, N. J.
 Harold Clizbe, Council Bluffs, Iowa
 Elizabeth Mitchell, Haddonfield, N. J.
 Lela J. Legro, Pen Yan, N. Y.

WORK FOR THE PUZZLERS

Once there was a little slave boy, who when he was born was given but one name, Booker. Later, when he was nine years old, his family moved north, and Booker was able to go to school in Malden, West Virginia. He noticed that all the children had two or three names, so when he was asked his name, he said, "Booker Taliaferro Washington." When he became a man he founded Tuskegee Institute, a very famous school for colored boys and girls. There are 120 buildings on the grounds,

which were all built and the bricks for them made by the students. They teach every kind of vocation and trade, have a large farm well stocked with animals of all sorts. There is a hospital, library, power plant, chapel with a place for their big choir and band. The girls learn cooking, sewing, millinery, stenography and nursing.

Knowing this, you are to make as many words as you can out of the letters in Booker T. Washington's name. The words must be the names of things found in the buildings and on the grounds of Tuskegee. Send the list to Miss Mary L. Noble, 218 Lancaster Avenue, Buffalo, N. Y., with your name and address clearly written, and watch for your name in January MISSIONS.

B-O-O-K-E-R T-A-L-I-A-F-E-R-R-O
W-A-S-H-I-N-G-T-O-N

AN INNOVATION

Miss Louise Paine is to have a short paragraph in MISSIONS each month for her District. Let every Band and Company be quick to follow her suggestions.

NEW ENGLAND BULLETIN

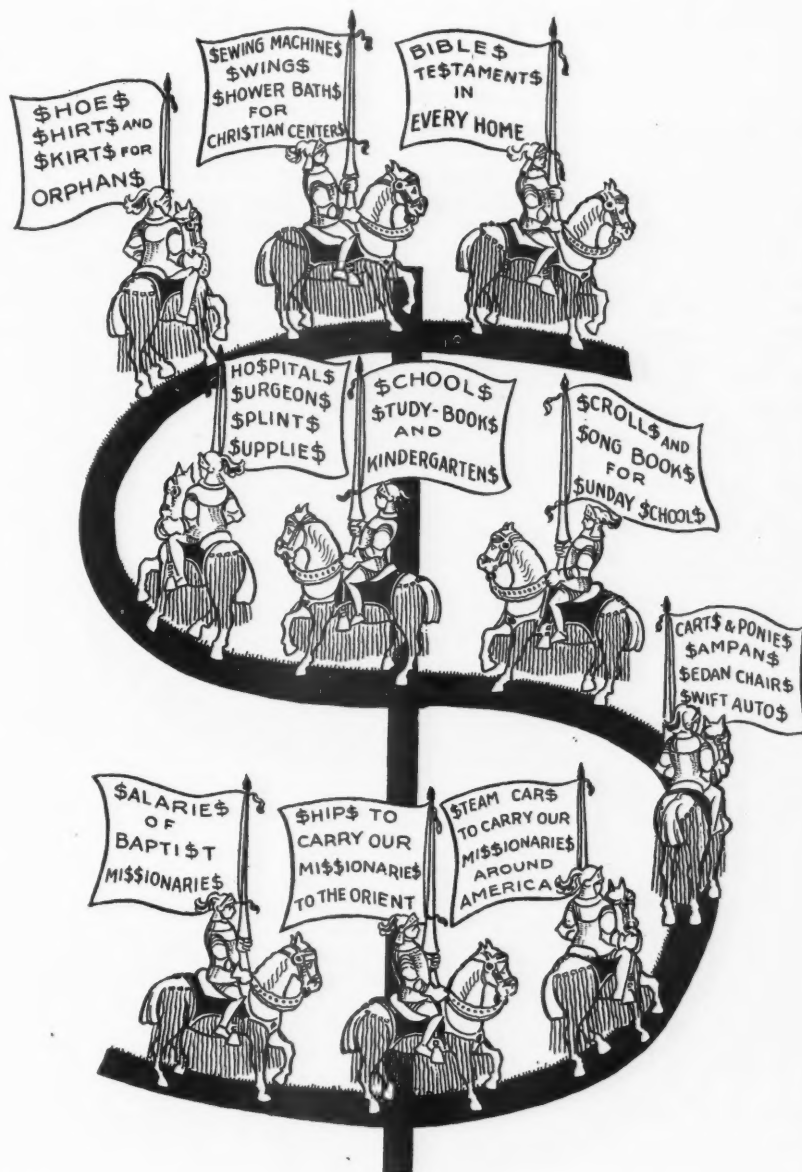
In order to insure safe delivery and save expense, it is thought best to have all hand work for the 200 missionaries sent from one central depot. This address will be, Miss M. Louise Paine, 1 Bradford Court, Newton Centre, Mass. Please enclose with package 25 cents, which will be your share of the transportation. Our hand work this year will be sent to the Crow Indian Mission and to Dr. Nandama's Hospital at Mabunagar.—*M. Louise Paine.*

A Banquet for Helen Crissman

A feature of the Ohio Assembly at Granville in August was a banquet one night at 9:30 after the evening service. It was given by the W. W. G. girls in honor of Helen Crissman and a description of it comes in a personal letter.

"That evening there was a reception and a debate on the joys of spinsterhood versus married life. It was the cutest thing I ever heard, and at the close some very appreciative words were spoken of Miss Crissman's four years at Ohio Assembly, and she was given an electric percolator. But with "Mother T" there the end was not yet, and the banquet was the greatest surprise. The girls wore Guild caps, and sang the most clever original songs. One toast was on 'The beauty and influence of a Christian home'; another was a very special one to 'Our Helen'; then followed a series of living pictures, a dramatization of 'Bridal Pictures.' Last but not least, 'Mother T' gave a talk on 'Time,' and in closing she said Ohio girls wanted Helen to remember them at all times, and lifting a big pink rose she displayed a beautiful Wittenberg clock with Westminster chimes. Helen says the chimes will be a true call to prayer for all the girls of the W. W. G."

THE CRUSADE UP DOLLAR HILL



NAME _____

ADDRESS _____

Crusader's World Campaign for \$6,000 in the Continuation Campaign.

Fill and return to _____

C. W. C. Leader

This Dollar Hill design is certainly clever. Choose your particular steed and then make special speed to go over the top of the dollar-mark.

WHO LOST THIS?

There has been sent to the office of the Department of Missionary Education at

276 Fifth Avenue, New York, a Baptist Sunday school pin or medal which was found at 110th Street and Broadway, New York City.

The pin is made by the Little Cross and Crown System and is doubtless of great value to the owner. The Department of Missionary Education would be pleased to locate the owner.

THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLA SUTTON AITCHISON

100 Alla Avenue, Yonkers, N. Y.

"Some Methods That Are Different"

BRINGING THE WOMEN TO TIME

"Those women are all alive," said a friend in offering the "Forum" the following excellent plan as used by members of the First Baptist Church of Jamestown, N. Y., during the Women's Continuation Campaign last spring. How admirably this falls in line with the objects and goals of the Board of Promotion for the present season:

Objects:

1. To respond to the call to prayer made by the national leaders.
2. To inform ourselves concerning the work and needs of the denomination.
3. To do our part in raising the year's quota of funds.

Aim: To have every woman in the church in line with 1 and 2 as above stated but left entirely free in regard to 3.

Plan: Organization by minutes and seconds.

Twelve leaders for every minute, viz., one for every five seconds. Seconds all numbered, as, "Mrs. A. will be the fourteenth second of the first minute, Miss B. the forty-third second of the eighteenth minute," etc. Leaders select four other women to work together in one group. Leaders to change prayer topics each week, to pass out bits of information each week regarding the needs and work of the denomination, to designate time of day for prayer, to get women in their groups thoroughly aroused, etc. Every woman shall agree to pray for missions at least one minute daily, the subjects ranging all the way from the local church and its missionary to the farthest needy field. The campaign closed at a definite date with a big rally and supper.

Smaller churches need not subdivide the day farther than minutes, or a very small church might make their inspirational work "timely" with merely twenty-four hours.

A NATIONALITY NIGHT

One of the requests that came to our department this year was that we might arrange a series of Nationality Nights in order to educate our American friends in things strange and foreign. Accordingly we planned to give each month a program emphasizing the contributions which some definite nationality had made to the life and development of America. Our first event was Italian. We opened our program with a real Italian dinner cooked and served by women from two of our Italian

missions—anchovies and ripe olives, consommé, spaghetti with tomato sauce and chopped meat, roast veal and potatoes, cheese and celery, nuts and figs, coffee. After dinner we descended to the lower room where a splendid exhibit was displayed, this including beautiful hand work and antique furniture besides two exhibits of paintings loaned by members of the Judson Italian church. Later in the evening there was a small platform pageant to portray the gifts of Italy to America. The Spirit of History introduced the tableaux representing five of the most important periods of Italian history. They were:

1. Roman period, represented by a group of senators, the farewell address of Regulus being given by one of the men.
2. The Middle Ages, represented by a *carroccio* (chariot bearing standard in battle) with group of men.
3. The formation of the states, presented by three girls in symbolical costumes representing Pisa, Genoa and Venice.
4. Reformation: Tableau of Dante and St. Peter, Dante making his confession of faith to St. Peter.
5. Taking of Rome on September 20, 1870. Group of Bersagliieri soldiers. Hymn to Manuelli might be sung by this group.

Then the Muse of Poetry read some of Carducci, Italy's most beloved of modern poets. "Music" introduced the artists who rendered selections from opera and folk music. As a finale, the Spirit of America advanced and addressed Italy, paying tribute to her for her offerings. We all went away feeling richer for the new appreciation we had gained.—*Mary H. Comstock.*

A Live Circle

BY ORPHA H. MONTGOMERY

Having read a number of reports from other missionary circles I feel that you should hear from our Circle in the First Baptist Church of McPherson, Kansas. The missionary year closed in May and all felt that it had been a very successful year. Of the twelve meetings each and every one was interesting and instructive. The first nine months we made a thorough study of the Survey. The tenth month we gave the pageant "Christ in America." It met with such a success that it was given afterwards at different times. The month of February, just before the Continuation Campaign, we gave "Hearts of the World," or "Wait a Minute." At our other meetings we were fortunate in having with us returned missionaries from India and Japan.

We have 70 regular members and about 40 on the extension list. During six months we had a contest using MISSIONS' Question Box; choosing sides and captains for each, counting points, etc. In this way an interest was created that was surprising—a number of new members being added. The losing side entertained the winning. The new contest is being carried on now to win the missionary books offered in MISSIONS to add to our library. We have 59 subscribers to MISSIONS at present; more than last year as a result of our contest, loaning MISSIONS to ladies who became interested. We also sent a large number of MISSIONS to a lady in the hills in Missouri that she might organize a Circle in her community. We enjoy reading letters from other Circles in MISSIONS, the good suggestions, etc.

(We are heartily glad to hear from such Circles, and to know what thorough use they are making of MISSIONS.—*Ed.*)

How I Study "Missions"

Would you like to know how I study MISSIONS? For I do really make a study of it. Naturally, I look first at the front cover. Then I read the introduction, and from that I turn to the Question Box and read every question. Next I look the magazine through, reading the headings and any short article which attracts my attention. By this time I am often able to answer some of the questions. Always, as I find an answer, I put a cross against it and mark against the question the number of the page where the reply is found.

Then I read all the articles in regular order, as a rule, but not by any means at one sitting. Sometimes I am two or three weeks in reading them all. If, when I have read the magazine through, I have not been able to find answers to all the questions, I work through the magazine again especially seeking replies to the still unanswered questions. Sometimes even then I am baffled, but not often. When I am, I reread those articles in which the missing answers may possibly be found. I find this study very profitable.

That God will bless you in your work, that the circulation of MISSIONS may be increased, and that it may help in the cause which it represents is my constant prayer.

I am something of an invalid and live in a community where there is no Baptist church, so that I am unable to do anything to help circulate the magazine, except to pray, and that is a mighty exception. Prayer is power. Sincerely yours in love for the work,

(MISS) ELLEN B. LYNCH.

P.S.—I see that I have neglected to mention that after all the reading of the magazine, which I have mentioned, I turn again to the Question Box and read every question and its answer. I find this method of study very interesting and a great help in remembering what I have read.

Plainfield, Conn., Oct. 11.

Department of Missionary Education

Conducted by Secretary William A. Hill

INFLUENCE OF GOOD READING

Judson read "Star in the East"—and it sent him to Burma. Lincoln read the "Life of Washington"—and it directed his course. Wilberforce read "The Dairyman's Daughter"—it changed his life, and he in turn awakened Thomas Chalmers, who founded the Free Church of Scotland.

"Nearly all the inquirers in Moslem lands have first been led to Christ by means of a Book or Tract."—*Dr. S. M. Zwemer.*

THE MISSIONARY IMPULSE

"The Missionary Impulse is the response of the Christian's heart to the truth of God as seen in these three aspects: 1. What the Gospel is to God who gave it. 2. What it is to us who have received it. 3. What it is to those who have not yet received it."

"CHURCH SCHOOL OF MISSIONS"

The Department of Missionary Education announces the appearance of a new revised issue of "The Church School of Missions." This booklet contains vital and necessary information for the building of a local Church School of Missions. A new section on Methods has been added, and the very best data has been assembled from successful Church Schools held during the year. It may be secured for five cents.

"MODEL MISSIONARY LIBRARIES"

The "Model Missionary Libraries," assembled and promoted by the Department, are in great demand. A fourth edition has become necessary, owing to awakened interest in the reading of these great life stories of our pioneer missionaries. The libraries have been revised and contain from ten to fifteen books especially prepared for special age groups. There are twelve libraries and they include:

- No. 1 The Boys' Missionary Bookshelf, for Younger Boys.
- No. 2 The Boys' Missionary Bookshelf, for Older Boys.
- No. 3 The Girls' Missionary Bookshelf, for Younger Girls.
- No. 4 The Girls' Missionary Bookshelf, for Older Girls.
- No. 5 The Young People's Missionary Bookshelf.
- No. 6 The Women's Missionary Bookshelf. Selection "A"
- No. 7 The Women's Missionary Bookshelf. Selection "B"
- No. 8 The Men's Missionary Bookshelf. Selection "A"
- No. 9 The Men's Missionary Bookshelf. Selection "B"
- No. 10 The Sunday School Missionary Ladder. Selection "A"
- No. 11 The Sunday School Missionary Ladder. Selection "B"
- No. 12 The Pastor's Missionary Library.

A new Fireside Library will be added to the above list in the new issue.

Our Publication Society is collaborating with the Department in this plan by placing a special reduced price on each library if purchased entire. Books in the "Model Missionary Libraries" count three points each in the National Missionary Reading Contests. Ask for the folder.

MISSIONARY EDUCATION QUESTIONNAIRE

This questionnaire is being used widely in Baptist missionary conferences, state, associational and local, and is recommended for general use in promoting missionary interest. The Department has prepared answers to these questions in multigraph form and will be glad to supply them free to leaders of conferences upon request.

MESSAGE

1. Is the missionary message primary or secondary?
2. Should missionary activities be deferred until a money drive is necessary?
3. What is the value of a Missionary Program for the local church?
4. Does the missionary pageant bring a real message?

MATERIAL

5. What is the present-day value of missionary biography and autobiography?
6. What are the names of some of the best books of biography?
7. What are the Mission Study Books for this year? See leaflet, "Mission Study Books."
8. Why should my Sunday School use our graded Missionary Stories and Charts?
9. What is "Missionary Ammunition" and why published?
10. What Costumes and Flags of Mission Fields can be secured and where? See leaflet, "The Spirit of the Mission Fields."
11. What educational materials are provided for young people?
12. What Educational materials are furnished for women's group?
13. What materials are furnished by the Missionary Education Movement and the Central Committee? What by the Department of Missionary Education of the Northern Baptist Convention? How do these two organizations cooperate?
14. What is the value of Missionary Stereopticon lectures? For lists see leaflet, "Stereopticon Lecture Catalog."

METHOD

15. How can our young people best become interested in the missionary enterprise? What specific value in the Children's World Crusade and the World Wide Guild?
16. Are there any Summer Conferences for Mission Study in this state, and where?
17. How may my church give publicity to the needs of the missionary cause?
18. What special task may our Young People's Society perform just now?
19. How organize a Church School of Missions? See leaflet, "Church School of Missions."
20. How can a church qualify for a certificate of Missionary Education? See leaflet, "Mission Study Class Standards."
21. What are the methods for conducting the National Reading Contests? See leaflet, "National Missionary Reading Contests."

MEANS

22. Missionary intelligence—How may it best be secured in the church?
23. How may a missionary speaker for my church be secured?
24. How are Missionary Education Plans being promoted?
25. How many candidates for missionary fields are the churches of this Conference producing?
26. What is the churches' greatest task at this hour?

A NEW BOOK ON INDIA

The Department of Missionary Education is indebted to Secretary J. C. Robbins for a new manuscript on India, "Following the Pioneers," which was reviewed from advance sheets in October issue. The author brings up to date a great body of facts essential to the study of India, and especially necessary for Baptists in reading groups and study classes. The book will not exceed \$1.50 in price, and is published by the Judson Press.

FOR MEN'S GROUPS

The following books are especially recommended for use in men's classes and study groups:

On the American Negro—"The Trend of the Races," "Race Grit," and "Rock-Breakers."

On India—"Building with India," "India on the March," and "Following the Pioneers."

Stewardship—Of Money: "Money, the Acid Test." *Of Time and Talent*: "New Tasks for Old Churches," by Babson (written on special request for use of men in the churches).

MISSIONARY CONFERENCES

The Department has prepared in multigraph form some special materials for leaders of missionary conferences. These may be secured upon request. 1. Outline for address, with missionary facts and illustrative material. 2. Missionary Questionnaire and Answers. 3. What Constitutes a Missionary Church. 4. Successful Church Schools of Missions.

MISSIONARY MANUAL

A new Missionary Manual for the building of the Missionary Department of the church is one of the newer pieces of missionary education literature of special value. The author is Rev. Frank Montague Swaffield, and the booklet will sell for ten cents. Every Church Missionary Committee should have this as a guide in building the missionary program of the church. Write to the Department of Missionary Education for this booklet. Ready in November.

A STRIKING TESTIMONY

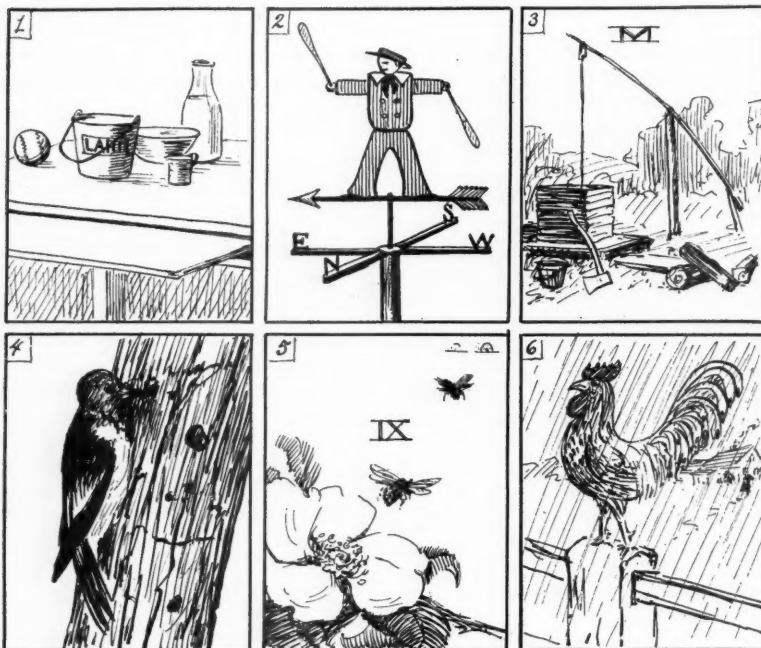
The Fact—The Student Volunteer Movement has sent from American and Canadian institutions of learning 8,140 representatives to the nations of the earth.

A Question—It was asked at Denver, 1919, "How do you explain the success of this movement?"

The Answer—It began a Mission Study Department in 1894, and stressed it as fundamental. In 1918 it had enrolled 47,666 students in nearly 3,000 classes, studying under trained leadership.

Does it Pay?

MISSIONS' PUZZLE PAGE



SERIES FOR 1922. No. 10. SELF-EXPLANATORY

Each of the above pictures indicates what it represents. Somewhere in this issue will be found the answer to each of the puzzles. Can you guess them?

Three prizes will be given, as follows, for the year 1922:

First Prize—Two missionary books, selected by the winner, for correct answers to the 66 puzzles in the eleven issues of 1922.

Second Prize—One missionary book, for correct answers to five puzzles in each issue, or for 55 correct answers out of the 66.

Third Prize—A year's subscription to *MISSIONS*, for correct answers to four puzzles out of the six in each issue, or 44 correct answers out of the 66. The subscription will be sent to any address.

Send answers to *MISSIONS*, Puzzle Department, 276 Fifth Avenue, New York.

Answers to October Puzzles

1. Miss Anna Brinkman
2. C. F. Finwall
3. J. F. Walker
4. J. B. Bell
5. J. Pearson
6. August Hundercup

Words Often Misspelled

Dominant, not dominant.

Words that take **z** and not **s**: Baptize, idolize, colonize, monopolize, equalize, neutralize, economize, sympathize, scrutinize, tantalize.

Exhilarate, not exlirate or exhilarate.

Mischief, not mischeif.

Put two **rr**'s and two **ss**'s in embarrassment.

Distinguish altogether from all together

Optimist, not optemist.

Little Language Lessons

Would you be likely to say:

Thank you a lot. (a)

It is sort of cold here. (b)

That looks very good. (c)

I wish the sun was shining. (d)

There are less trains on Sunday. (e)

(a) "A lot" does not mean *very much*, but a part, a definite part. (b) The meaning of *sort* is kind. *Quite* or *rather* cannot be expressed by "sort of." (c) The mistake of using *good* instead of *well* is more easily understood. *Good*, however, is an adjective expressing quality and cannot properly be used to modify a verb to express manner or degree. (d) In expressing a wish the subjunctive form "*were*" should be used, e.g., "*I wish it were true.*" (e) *Less* means a smaller amount. *Fewer* means not so many in number.



Fudge!

—The first choice of eight generations

Baker's Chocolate

(PREMIUM No. 1)

For making cakes, pies, puddings, frosting, ice cream, sauces, fudges, hot and cold drinks.



For more than one hundred and forty years this chocolate has been the standard for purity, delicacy of flavor and uniform quality.

It is thoroughly reliable.

MADE ONLY BY

Walter Baker & Co. Ltd.

Established 1780

DORCHESTER, MASS.

Booklet of Choice Recipes sent free

MONTGOMERY WARD & CO.

CHICAGO, U. S. A.

Will send you free upon request the complete 50th Anniversary catalogue of general merchandise. This book will bring you the full advantage of all our Fifty Years' experience in creating low prices on goods of standard serviceable quality.

Our export department is shipping regularly to all parts of the world. OUR MISSIONARY BUREAU attends to the assembling, packing and shipping of missionary baggage and supplies. Save money by taking advantage of our low foreign freight rates. Ask for our *Missionary Circular* No. 50K.

Our customers order from us absolutely without risk. WE GUARANTEE SAFE DELIVERY OF OUR MERCHANDISE ANYWHERE IN THE WORLD.



CHURCH WINDOWS

AND
MEMORIALS IN STAINED GLASS
BRONZE AND MARBLE

SEND FOR ILLUSTRATED CATALOGUE

Jacoby Art Glass Company

Dept. 21 2700 St. Vincent Ave., St. Louis, Mo.

\$276 made by Church auxiliary Selling Glenco Mops

That's what one church auxiliary in West Virginia did—and without investing a dollar. *Your* auxiliary can also make big profits selling Glenco Mops; right now, too, when extra funds are badly needed.

The Glenco Mop can be attached to any broom. It *thoroughly* dusts, sweeps, cleans. It reaches clear under low furniture, radiators and all other "hard to reach" places. Easily washed and put through a wringer. Comes in small light container.

Special Plan

Our special money-raising plan for church organizations shows how your auxiliary can pyramid profits without making any investment. Send postal today for full details.

Glenn Mfg. Co.,
Dept. H. Quincey, Ill.



Write for this Booklet



It tells how you may secure an income that cannot shrink; how you may execute your own will; how you may create a trust fund; how you may give generously without hardship.

It describes the annuity bond, a safe, convenient, and productive investment which promotes a fundamental Christian enterprise. Endorsed by all denominations.

Write for Booklet 72.

AMERICAN BIBLE SOCIETY
Bible House, Astor Place, New York

Communion Ware of Quality



Best materials. Finest workmanship. Aluminum or silver plate. Memorial sets a specialty. Send for Catalog Individual Comm. Service Co.

Room 806 1701-1708 Chestnut Street, Philadelphia, Pa.

Bible and Missionary Training Course

Bethel Institute at St. Paul, the school of the Swedish Baptist General Conference of America, began a Bible and Missionary Training Course in English on October 5th. The aim is to deepen the spiritual life of the young people and train them for more effective Christian work. Special emphasis will be laid upon direct Bible study and practical methods of Christian work. President G. Arvid Hagstrom says this course in English is for the benefit of all who desire to secure training for missionary work in the local church or in the home and foreign fields. The only expense is a matriculation fee of \$5 and a quarterly incidental fee of \$2.50.

The General Shortage

The Northern Methodist Episcopal bishops and boards are lamenting the fact that the Centenary receipts for the third year were only \$13,353,978, a shrinkage of \$2,000,000 over the year preceding, and some \$8,000,000 below the askings of the Boards. This causes serious embarrassment, and Bishops Hughes and Fisher have been commissioned to set the situation before gatherings of ministers and laymen in various centers. Other bishops will assist. Nearly all the denominations have been caught in the same financial circumstances. None of them, however, have shown signs of discouragement or disposition to give up.

The Best Mattress is Made Better by Using a Quilted Mattress Protector TIRED!



A good night's rest is certainly worth while. The pleasantness of switching on darkness—slipping between the clean linen and sinking luxuriously onto a mattress which is not too soft, but so comfortable. Your sheets and quilts are constantly washed. But it's impossible to wash a mattress. Our Mattress Protectors will keep mattress fresh and clean. They are made in any size and are quilted so that they remain soft and light and fluffy in spite of washing and continuous use.

This quilting was originated by us back in 1891. Ever since, we have been developing our products to the quality we are maintaining.

See that the Excelsior trademark is sewed to the corner of every Protector you purchase.

A single trial will convince you

The Excelsior Quilting Co.
15 Laight Street, New York City

If Some One Should Ask You About a Will

And When You
Make Your Own

The Corporate Names of Our Societies Are

American Baptist Foreign Mission Society, Rev. P. H. J. Lerrigo, M.D., Home Secretary, 276 Fifth Avenue, New York City.

The American Baptist Home Mission Society, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, Gilbert N. Brink, D.D., General Secretary, 1701 Chestnut Street, Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

Inquiries concerning ANNUITIES and WILLS addressed to any officer named will be held as confidential and will receive prompt attention.

ANNUITIES

On one life the rate of income varies from four to nine per cent a year, interest payable semi-annually.

On two lives the rate of income varies from four to eight and three-tenths per cent a year, interest payable semi-annually.

Samples, of these SINGLE and DOUBLE CONTRACTS will be sent to you on request.

"Where your heart is, there should your treasure go."

Songs Rich in Christian Experience

"TABERNACLE HYMNS NO. 2"—Favorite Church Songs for all Church and Sunday School purposes. 320 pages—351 songs. Strong in the fundamentals of the Faith. Art Buckram, \$50.00 per hundred; Manila, \$30.00 per hundred.

"TABERNACLE CHOIR"—Hymns for choir use exclusively every number tested in large mixed choirs. Music adapted to the trained choir or beginners. 192 pages; 82 selections. Beautifully bound in Art Buckram. Prices, 75c single copies, \$7.75 per dozen, \$60.00 per hundred.

Returnable copy of either book to song committees or choir leaders on request.

TABERNACLE PUBLISHING CO.
Room 1405 29 So. La Salle St., Chicago, Ill.

VICTOR Portable STEREOPTICON



The PERFECT PROJECTOR
for every need

SHIPPED ON TRIAL
SPECIAL EASY TERMS
Hundreds of illustrated
lectures for rent.

WRITE FOR
INFORMATION
VICTOR ANIMATOGRAPH CO. INC.
236 VICTOR BLDG. DANCERY KWA

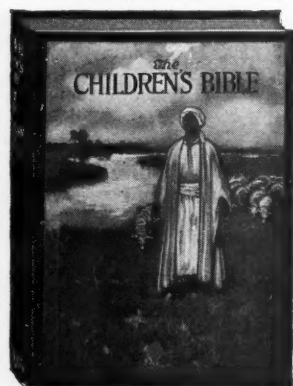
BILHORN THE BEST ON THE FOLDING ORGANS SALE TELL HE ALE BEGINNING with STYLE X. We Guarantee Send for Catalog. Makers of the famous 3 and 8-ply OAK CASES BILHORN BROTHERS, 136 West Lake St., Chicago Style O



NOTABLE NEW RELIGIOUS PUBLICATIONS



THE CHILDREN'S BIBLE



Selections in simple English by
Henry A. Sherman and Charles F. Kent
with 30 full-page illustrations in full
color and duotone; beautifully bound
and printed
At all bookstores \$3.50
CHARLES SCRIBNER'S SONS

The Progressive Pastor

INTERDENOMINATIONAL

Contains helpful information along all church publicity lines. Gives experiences of other pastors and suggestions for promoting church activities.

Will be sent six months free to any pastor upon request.

Also receive free of charge, samples, etc., of parish papers printed on our co-operative plan.

Mention MISSIONS when writing.

The National Religious Press
GRAND RAPIDS, MICHIGAN

DISCRIMINATE

Make People See MISSIONS

"Inasmuch," and "Lovest Thou Me" undoubtedly are the most appealing of all musical exercises for presenting the "cause" of MISSIONS.

Once seen and heard they can never be forgotten.

Send 35 cents for a copy of each

THE HEIDELBERG PRESS
Publishers for Discriminators
Philadelphia

The Vital Thing in Church Architecture

BY GEORGE E. MERRILL

It is of vital importance that our church buildings should be so arranged that the boys and girls shall have proper facilities for carrying on their work, or for the carrying on of work for them, otherwise this work cannot be done with anywhere near the same efficiency, if indeed it can be done at all. Therefore "First save the building plan if you would serve and save the boys and girls."

My examination of churches and the work which they do has led me to see very clearly that a church is moulded by its facilities. I mean by this that if the church has facilities for carrying on different kinds of activities for its constituency, this work is thus made possible, otherwise it is usually not done at all, or if it is attempted, it is done in a very inefficient manner.

We consider that this department was organized primarily for the purpose of making possible the setting up and executing of programs such as that to which I have referred, and we are spending our energies successfully in assisting churches to provide these accommodations. The churches are extremely grateful, not only because our studies make these facilities possible, but also in many instances because of our having first called these matters to the church's attention. New church and Sunday school planning is resulting in a new spirit in the program of the church, as it lays its emphasis on helping in love those whom the church touches. Christian helpfulness in its immediate and extended influence is of necessity in proportion to the number of those with whom it comes in contact; if therefore the church building in which the church functions is so arranged as to afford properly arranged, attractive and ample facilities, then this contact is extended and its helpfulness expanded.

The worthy functioning of a church organization is made possible or otherwise by its plan arrangement. Important as is the exterior appearance of the church structure, its plan is vital to its work, and speaking architecturally, the more worthy the plan, the easier it is to evolve a commendable exterior design.

Mount Hermon School of Missions

The sixteenth annual summer assembly was held July 8-15. The textbooks "The Trend of the Races," and "Building with India" were used, with competent teachers. The registration was 183, representing twelve different denominations.

Christianity and Progress

HARRY EMERSON FOSDICK

Cloth, \$1.50

This is a striking book written in the inimitable Fosdick style and will undoubtedly be enjoyed by thousands of readers. Simple and direct in its presentation, yet forceful and brilliant, this volume is a welcome addition to Dr. Fosdick's remarkably popular books. It was originally presented as the Cole Lectures at Vanderbilt University.

The author outlines his conception of the idea of progress, the need for it, and most especially, the need for SOCIAL progress.

ASSOCIATION PRESS

Pub. Dept. Inter. Comm. Y. M. C. A.
347 Madison Avenue New York

The Place of Jesus in the Life of Today

HENRY KINGMAN

Author of "Building on Rock"

Cloth, \$1.25

A beautifully written book that will appeal to every thoughtful reader. "These papers . . . are for the ordinary people. . . . They are the witness of one who, though plagued with doubt and somewhat beaten upon by disappointment, has yet found life more and more taking on the cast of gratitude to Jesus Christ for the difference He has made." It fills a real need because the author shows a genuine sympathy for those "who have to live and suffer without much comfort of philosophy or mystical experience." It is a frank re-appraisal of Jesus in the light of modern times.

ASSOCIATION PRESS

Pub. Dept. Inter. Comm. Y. M. C. A.
347 Madison Avenue New York

A superb biography of a great missionary statesman who spent about fifteen years in constructive service in China

JAMES W. BASHFORD

Pastor—Educator—Bishop

By GEORGE R. GROSE

Illustrated. Price, net, \$2.00, postpaid

THE ABINGDON PRESS

New York Cincinnati



ALEXANDER HYMNS No. 4

The masterpiece of Mr. Alexander's career upon which he was working at the time of his death. Songs for every church use, all soundly evangelical.

256 pages, 250 Songs, many of them new
Manila, net 35c.; \$30.00 per 100
Cloth, net 50c.; \$45.00 per 100

ALEXANDER CONFERENCE HYMNAL

This is an ideal book for Sunday evening, evangelistic meetings, and Bible Conferences.

Manila, net 25c.; \$17.50 per 100

Returnable copies to song committees on request
TABERNACLE PUBLISHING COMPANY
Room 605, 29 So. LaSalle Street, Chicago, Ill.

DENISON UNIVERSITY

CLARK W. CHAMBERLAIN, Ph.D., Pres.
GRANVILLE COLLEGE FOR MEN
SHEPARDSON COLLEGE FOR WOMEN
CONSERVATORY OF MUSIC
DOANE ACADEMY

EMPHASIZING—

A general training in Liberal Arts and Sciences in a Student-body and under a Faculty wholesomely Christian.

OFFERING—

College, Degree and other diploma courses suited to all types of life-work. Engineering, business, law, music, medicine, home-making, education, missionary service, gospel ministry.

LIMITING—

The number of students so as to furnish a finer companionship with young people and a better contact with head professors.

Address

The Secretary, Denison University
 Granville, Ohio

1834—FRANKLIN COLLEGE—1921

Standard Baptist College. Democratic spirit. Expenses reasonable. Easily accessible to Indianapolis, a city of over 300,000.

Address PRESIDENT or DEAN,
 FRANKLIN, INDIANA

**THE BAPTIST INSTITUTE
PHILADELPHIA**

Exceptional opportunity for young women to train as pastor's assistants, or for city, home or foreign missions, Sunday school, settlement work, etc. The aim is a thorough knowledge of the Bible, practical methods, and the spiritual growth of the students. Send for catalogue.

J. MILNOR WILBUR, D.D., President

Make a Christmas Gift of MISSIONS

We Furnish a Neat Card to Carry
 Your Greetings

276 FIFTH AVENUE, NEW YORK

Aid to Hospitals

In its annual report for 1922 the China Medical Board of the Rockefeller Foundation says:

The experience of the Board indicates that the most effective way to aid the hospitals in China is to improve and extend the facilities for training of doctors, nurses, and technical workers of various kinds who cannot now be found in adequate numbers in China or abroad, even when funds for their support are available.

The hospital has also a useful part to play in the education of the public. In many cities the mission hospital is the only place where modern medicine is practiced, and the only center for popular health education.

Since the China Medical Board began its work in 1915, grants have been made to mission hospitals to enable them to improve their work, through additions to plant and equipment or through increases of staff and maintenance appropriations. In 1921 payments were made to sixteen such institutions, amounting to \$123,986.

ATTENTION!

The first essential of good advertising is not merely to get attention. The human brute who deliberately kicks an inoffensive cur on the street gets attention, but scarcely favorable attention. A Sir Walter Raleigh who spreads his cloak for the Queen to cross a muddy spot, on the other hand, gets attention of a very different character. Printing that is well and gracefully done gets the Sir Walter Raleigh kind of attention always.

REDFIELD-KENDRICK-ODELL CO.
 INCORPORATED

Printers-Engravers-Map Makers

311 West Forty-third Street, New York
 TELEPHONE LONGACRE 9200

**NEW BOOKS
ON MISSIONS**

**DORAN
BOOKS**

**DRAMATIZED MISSION-
ARY STORIES**

**Mary M. Russell, Author of
 "Dramatized Bible Stories"**

Mrs. Russell has again supplied for young people a series of wonderfully simple, yet highly dramatic plays. A wide range of subject combined with simplicity make it an ideal book for the average school or society. 12mo. Net, \$1.00

INDIA INKLINGS

**Margaret T. Applegarth, Author of
 "Missionary Stories for Little
 Folks," etc.**

Delightful stories for little folks, of life and mission work in India, illustrated by the author in her own inimitable way. A supplementary reading book for this year's study. 12mo. Net, \$1.50

LAMPLIGHTERS ACROSS

THE SEA Margaret T. Applegarth

The "lamplighters" of whom Miss Applegarth tells, are the men who translated the Holy Scriptures into the languages of mission fields, and whose work still goes on in the marvelous transformation of human lives through the Bible's influence. New Edition. Illustrated 12mo. Net, \$1.25

AFRICAN ADVENTURERS

Jean Kenyon Mackenzie

The famous author of "Black Sheep" has given to these stories of African life that same wonderful atmosphere, which stamps her work as that of a literary genius. The children of the dark continent speak to the hearts of the children of America. New Edition. Illustrated. 12mo. Net, \$1.25

THE MEASURE OF A MAN

**A Biography of the late Rev. William Shedd,
 Missionary in Persia. With an introduction
 by Dr. Robert E. Speer.**

Mary Lewis Shedd

The life story of one of those modern missionary heroes of the Near East who remained at their posts during the terrible years of the World War. Mrs. Shedd, his wife and comrade during those tragic years has written a poignant and graphic narrative. Illustrated. 12mo. Net, \$2.00

MAKING THE WORLD

**CHRISTIAN Essential Objectives
 in Missionary Endeavor**

Bishop John M. Moore

A scholarly and inspiring volume on the fundamental aims of the missionary enterprise, by one of our leading Missionary Executives. 12mo. Net, \$1.75

MISSIONARY MESSAGES

Rev. James F. Love, D.D., Secretary of the Southern Baptist Foreign Mission Board.

Inspiring chapters on the Missionary Ideal, the New World Conditions, Unity on the Foreign Field, etc., by a great missionary leader. Cloth. Net, \$1.25

AT YOUR RELIGIOUS BOOK STORE

**DORAN
BOOKS**

GEORGE H. DORAN COMPANY

Publishers in America for Hodder & Stoughton
 244 Madison Ave. New York

Gordon College

of Theology and Missions

Boston, Massachusetts

Graduate school and college standards, courses and degrees. Interdenominational liberty, evangelical unity.
NATHAN R. WOOD, President

**The Baptist Missionary Training School**

Prepares Young Women for Larger Christian Service

One year course for college graduates

Two year course for under graduates

Three year course for high school graduates

The President, MRS. CLARA D. PINKHAM, 2969 Vernon Ave., Chicago, will be glad to answer inquiries

Earn Christmas Money


**selling Christmas Holly Wreaths
 and other Evergreen Decorations**

Solicit orders from your friends. Many church societies all over the country have sold our goods for years, and find it pleasant and profitable work, as every home wants evergreen decorations. No cash investment required. Write NOW for our selling plan, and we are confident that you will want to get busy at once.

JONES, The Holly Wreath Man

MILTON, DELAWARE

THE AMERICAN BAPTIST PUBLICATION SOCIETY



Philadelphia
Boston
Chicago
St. Louis

Los Angeles
Kansas City
Seattle
Toronto

Foremost Among Religious Books

THE SERMON TEST Preach It Again

By Bernard C. Clausen, D.D.

The story of an attempt to learn what a congregation thought about a year of preaching. The experiment made possible conclusions that cannot fail to be interesting and suggestive to laymen as well as to preachers and students and teachers of pulpit work. In five captivating chapters, Doctor Clausen sums up the results of his investigation. The sermons follow—strikingly unusual in form and content—for your judgment of them and their judges. \$1.25 net

The Christian Faith and Human Relations

Stephen Greene Lectures

The lecturers in this course were W. C. Bitting, Shailer Mathews, William Douglas MacKenzie, Roger W. Babson, and Edward Caldwell Moore. Their themes were the Family, the Community, the State, Industry, and International Relations. Historical, constructive and practical, rich in information and keenly stimulating, of fine feeling and intelligent thinking, these essays are a contribution of unusual worth to the discussions of the times. \$1.25 net

A Manual of Church Methods

By Frederick A. Agar

Organization, Enlistment, Utilizing, Education, Forms, and General Items—such are the chapter-headings in this eminently practical handbook. Plans, programs, and mechanics, however, are not emphasized here above the spiritual life of the church-member \$1.00 net

If America Fail!

Samuel Zane Batten

Our National Mission and Our Possible Future

Doctor Batten discusses first the meaning and mission of America; then reviews the field of history and notes the great causes of the decline and fall of nations, and considering America again, finds those familiar diseases at their old-time work. The second part of the book is constructive in character, showing how the national life may be purged, and its mission for the world fully performed. \$1.60 net

God's Better Thing

By A. D. Belden, B.D. (Lond.)

Essays of concern and conviction

The author's conviction is that the evangelical faith is seriously cramped by a purely individualistic application, and that it must find its flowering and fruitage in the gospel of the kingdom of God on Earth before it can adequately satisfy the spiritual needs of mankind and give just proof of itself. Here are thought and passion, matter and style that should make the book attractive and worth while to a multitude of readers. \$1.50 net

Intensive Powers on the Western Slopes

By Lemuel Call Barnes, D.D.

A home mission book of unusual interest, depicting the possibilities of our great Western country. Special emphasis is given to the fact that this great center of future populations and powers must become a center of intensive spiritual power as well. \$1.00 net

Send for our CATALOGUE OF SELECTED BOOKS listing
the most important religious books of all publishers

PUBLISHER'S NOTES

Two Hours of Bliss

My husband brought MISSIONS from the post office this evening and the day's work being done, I sat down to two hours of pure bliss in perusing its pages. Of course, I haven't read it all yet.

I have tried to solve the puzzles every month since they first appeared but have never sent in the answers before.

Wish MISSIONS could be twice its size, so that twenty pages could be devoted each month to different mission fields.—Mrs. N. J. Peterson, Eaton, Colorado.

The Pastor Can Do It

FROM ABBY GUNN BAKER

Congratulations upon October MISSIONS. It is the best number you have ever issued and that is saying a whole lot. It will prove a gold mine for all of us now and in all future stewardship work. Dr. Abernethy held it in his hands on Thursday evening at prayer-meeting and told of what a splendid number of "our incomparable missionary magazine" it is.—Washington, D. C.

(Where the pastor does this, it follows naturally that the church subscription list increases. Calvary Church's pastor suggests the way to do it.—Ed.)

What They Say

We are using the Question Box in our Mission Study and find it very interesting, bringing in new subscriptions to MISSIONS and much better attendance and interest in the Missionary Lesson. We are making a sort of contest of it and conducting the questionnaire in a "Spell-down" fashion. Some of the ladies say they cannot lay the MISSIONS aside until they have found all the answers. I surely do enjoy every word in the magazine. Missed the August number and will enjoy September all the more for that. Find the MISSIONS Puzzles very interesting. Am working for those two Missionary Books at the end of the year. Ever a well wisher of your wonderful magazine.—Mrs. W. H. Calvert, Chariton, Iowa.

You are certainly giving a matchless magazine.—Rev. F. E. Brininstool, Clarksburg, W. Va.

I have received my copy for September. It is full of good things.—Emily A. Cox, Santa Ana, Cal.

MISSIONS is a fine magazine from every point of view.—J. H. Elmore, Lincoln, Neb.

Now for one joint-campaign in December with *The Baptist*. Only \$3 a year for both.